

THE SUFFIXES *MANT* AND *VANT* IN SANSKRIT AND AVESTAN

BY

HAROLD HERMAN BENDER

A Dissertation

SUBMITTED TO THE BOARD OF UNIVERSITY STUDIES OF THE JOHNS HOPKINS UNIVERSITY
IN CONFORMITY WITH THE REQUIREMENTS FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY

BALTIMORE

J. H. FURST COMPANY

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I. 1 : 54 ;

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V. 2 : 94-101, 109, 115-118 ;

VI. 1 : 219-221 ;

3 : 119, 120, 131 ;

VIII. 2 : 7, 9-17.

Benfey, *Grammatik der Sanskrit-Sprache*, pp. 170, 239, 243 and §§ 464, 465, 562-565.

Monier-Williams, *Sanskrit Grammar* (3rd edition), §§ 45 a., 69 a., 84 (IV and V), 140.

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Bühler, *Leitfaden für den Elementarcursus des Sanskrit*, pp. 43, 68.

Whitney, *Sanskrit Grammar* (3rd edition), §§ 111 d., 247, 452-458, 494, 517, 959, 960, 1107, 1233, 1235, 1307 b.

Thumb, *Handbuch der Sanskrit—Grammatik*, §§ 327, 328, 329, 402, 618.

Wackernagel, *Altindische Grammatik*, Vol. II, § 53b.

Brugmann, *Grundriss*, (2nd edition), II, 1, §§ 351-357.

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- Justi, *Handbuch der Zendsprache, Grammatik*, §§ 372, 384, 576–578.
- Hovelacque, *Grammaire de la Langue Zende*, pp. 77–81, 112 (2. éd. §§ 153, 158).
- Harlez, *Manuel de la Langue de l'Avesta* (2. éd.), §§ 74, 75, 97.
- Geiger, *Handbuch der Avestasprache, Grammatik*, §§ 63, 70, 106.
- Spiegel, *Vergleichende Grammatik der altiranischen Sprachen*, § 92, Suffix No. 84 ; § 93, Suffix Nos. 47, 57 ; §§ 132, 164.
- Kanga, *A practical Grammar of the Avesta Language*, §§ 70, 71, 132, 135, 138.
- Jackson, *Avesta Grammar*, §§ 291, 294, 295, 296, 297, 376, 433, 441, 442, 759, 821, 826, 851, 857.
- Bartholomae, *Handbuch der altiranischen Dialekte*, §§ 198, 199, 272.

INTRODUCTION.

One of the most interesting correlations in Indo-Iranian Grammar is that of the twin suffixes *mant* and *vant*. A detailed study of them, however, has not heretofore been made. Pāṇini's treatment is obviously artificial and mechanical, as is that of Benfey, who follows him in method and in most of his results. Most of the other Sanskrit grammarians, such as Monier-Williams, Bühler, Stenzler, are content with the statement of rules for declension. Thumb devotes more space to the suffixes, but adds little to our knowledge of them. Lanman (*JAOS.* x, 515 ff.) and Bartholomae (*KZ.* xxix, 490 ff.) treat in detail the suffixes for the Rig-Veda and for Indo-Iranian, respectively, but their discussion is largely restricted to inflexion. The paragraphs on *mant* and *vant* in Lindner's *Altindische Nominalbildung* (pp. 136 and 146) give little beside lists of examples. Whitney's treatment is a general one and disproportionately based upon the older language. Wackernagel's scholarly work has not yet reached the suffixes.¹

In Avestan the situation is almost equally unsatisfactory. Bartholomae's discussions in his *Handbuch der altiranischen Dialekte* and in the *Grundriss der iranischen Philologie* are very brief. The grammars of Harlez and Geiger have practically nothing on *mant* and *vant*, while those of Hovelacque and Kanga consider only the declension of the suffixes. Justi gives a good list of examples but no discussion. Spiegel and Jackson treat the suffixes in a more satisfactory manner, but not in much detail.

Hence an effort has been made in the following pages to reach,

¹ My study of *mant* and *vant* was practically completed when Wackernagel's article appeared in *KZ.* XLIII, 277. Consequently I have not in the body of my work given it the consideration it deserves. I have, however, treated many of its essential points in foot-notes and have made frequent references to his views in regard to individual words.

from a study of all the material available, more definite and detailed conclusions in regard to the rôle these suffixes play in Sanskrit and Avestan than have been reached heretofore.

The list of possessives in *mant* and *vant* upon which this study has been based was collected, for the Sanskrit, from Monier-Williams' *Dictionary* (second edition, 1899), but a number of words has been added from other sources. For the Avestan, Bartholomae's *Altiranisches Wörterbuch* was of course used for the collection of material.

PART I.

THE SUFFIXES *MANT* AND *VANT* IN SANSKRIT.

CHAPTER I.

THEIR PHONETIC CORRELATION.

§ 1. Of the 2200 words with *mant* and *vant* suffixes that have been collected for the purpose of this study, 1748 have *vant* and 452 have *mant*. Whitney says (*Grammar*, § 1235) that in the older language there are only about one-third as many *mant* suffixes as there are *vant*. In the Rig-Veda this ratio holds almost exactly (74:221), but in the Atharva-Veda there are almost four times as many words which take *vant* as there are which take *mant* (32:122) and, indeed, as the figures above show, in all periods of the language taken together the *mant* suffixes are only about one-fourth as numerous as the *vant* suffixes. Or, in other words, of all the words with *mant* or *vant* suffixes four-fifths end in *vant* and only one-fifth in *mant*.

§ 2. *a.* Most possessives in *mant* and *vant* are formed from nouns, which may be of any declension whatsoever.

b. But a large number are formed by adding *vant* to the past passive participle. This suffix is so used, however, only to form new participles, viz., present active, past active, and past passive participles. In the last case there is of course no change in meaning. This function of *vant* is further restricted to the later language, there being only one example in Rig-Veda, and one in Atharva-Veda of the use of the possessive suffix with a past participle (cf. Chap. III, §§ 2, 4, 5, 6, 12).

c. There are a number of possessives which are derived directly from adjectives. Of course, in some of these cases, nouns may once have existed from which the possessives were formed, but

which have since been lost. Thus *paravant*, 'dependent,' may have been derived from a noun *para*, 'a superior,' instead of from the adjective *para*, 'superior.' A lost abstract noun *poṣyā* may have been the base of *poṣyāvant*, 'causing prosperity,' instead of the adjective *pósya*, 'prosperous.'

In most instances the word belongs to Chapter III, § 4 where the suffix causes no change of meaning when added to a stem.

Following are examples :

- paravant*, 'dependent,' < *para*, 'superior.'
aparavant, 'having no superior,' < *apara*.¹
ācūmant, 'swift,' < *ācú*, id.
krīḍumant, 'playing,' < *krīḍu*, id.
nyubjīmant, 'bent,' 'crooked,' < *nyubja*, id.
dhūnimant, 'roaring,' < *dhūni*, id.
poṣyāvant, 'causing prosperity,' < *pósya*, 'prosperous.'
pramattavant, 'careless,' < *pramatta*, id.
apramattavant, 'not careless,' < *apramatta*, id.
abaddhavant, 'unmeaning,' < *abaddha*, id.
uttarāvant, 'being above,' < *uttara*, 'higher.'
kṣāmavant, 'burned,' 'charred,' < *kṣāmá*, 'burning,' 'burned.'
ubhayavant, 'having both,' < *ubháya*, 'both.'
ṛtvīyavant, 'having menstrual courses,' < *ṛtvīya*, 'being in proper time,' 'regular.'
vibhūmant, 'mighty' or 'omnipresent,' < *vibhú*, id.
suṣūmant, 'very stimulating,' < *suṣū*, id. (cf. Chap. II, § 5 and note).
vibhāvānt, 'beaming,' 'shining,' < *vibhā*, id.
divītmant, derived by Monier-Williams from an adjective *divít*, which he quotes for RV. x, 76, 6 and translates 'going to the sky.' But Grassmann makes *divít* a masculine noun in that passage and renders it 'Glanz.' From this noun he derives *divītmant* (cf. Aufrecht, KZ. II, 149 and Grassmann, KZ. XI, 9).
nīlavant, 'blackish,' 'dark,' < *nīla*, 'of a dark color.'

¹ On this word and the preceding one cf. note to Chap. III, § 16.

iśāvant, 'vigorous,' < (according to some) *iśā* (cf. Chap. II, § 9 a.).

māhīnāvant, 'great,' 'powerful,' or (according to some) 'exhilarated,' 'excited,' < *māhina*, 'great,' or 'glad.'

viçvādevyāvant, < *viçvādevya*.

bhaṅgurāvant, 'treacherous,' < *bhaṅgurā*, id.

çubhrāvant, 'shining,' 'lovely,' < *çubhrā*, id.

sahāvant, 'powerful,' < *sahā*, id.

In the list of possessives formed from adjectives should be included the rather large class in which the possessive suffixes are pleonastically added to *bahuvrīhi* compounds (cf. Whitney, *Grammar*, § 1307b., and Wackernagel, *Grammatik*, Vol. II, § 53b.). The logical origin of such a formation was in the effort to make more marked the distinction between *karmadhāraya* and *bahuvrīhi* compounds.

A few examples are :

cirāyusmant, 'long-lived,' < *cirāyus*, id.

tādrgrūpavant, 'having such shape or beauty,' < *tādrgrūpa*, id.

amṛtabuddhimant, 'having an undying mind,' < *amṛtabuddhi*, id.

aplavāvant, 'having no ship,' < *āplava*, id.

anādimant, 'having no beginning,' < *anādi*, id.

sūkṣmamātimant, 'acute-minded,' < *sūkṣmamati*, id.

d. Possessives are formed in a few instances from particles or adverbs by the use of the suffixes, especially of *vant*. Whitney gives only the first two of the following examples.

antārvant, 'having within,' i. e. 'pregnant.'

viçvānt, 'having on both sides,' i. e. 'being in the middle,' < *viçu*, ind., 'on both sides.'

kāmīvant (Çatapatha-Brāhmaṇa), 'blissful,' < *kam*, ind., 'well.' The native lexicographers give also the meaning 'bliss' to *kam*, but probably thru the influence of *kāmīvant*.

kimīvant, 'having what?', < *kim*, ind., 'what?'

çāmīvant, 'auspicious,' < *çam*, ind., 'well.'

ihavant, nt., name of several Sāmans, < *iha*, ind., 'here,' 'in this world.'

prāvant, 'directed forwards,' < *prā*, ind., 'forth.'

For *astimant* < *asti*, ind., see Chap. III, § 1, note.

e. Theoretically, at least, the suffixes may be added to any part of speech in the meaning 'containing the word' (cf. Chap. III, § 3). In such connection, however, the word to which the suffix is added is unhesitatingly felt as a noun, pure and simple.

Some examples are:

adhvarāvant, 'containing the word *adhvarā*.'

mādhumant, 'containing the word *mādhu*.'

āpīnavant, 'containing a form of *ā-pyāi*.'

etivant, 'containing a form of the √ *i* (*eti*).'

prativant, 'containing the word *prati*.'

vivant, 'containing the word *vi*.'

lumant, 'containing the syllable *lu*.'

bhidvant, 'containing the √ *bhid*.'

f. Finally there are some nine pronominal stems to which *vant* is added to express resemblance. (For discussion and examples cf. Chap. III, § 16.)

§ 3. Final sounds followed by *mant* or *vant* with the frequency of their occurrence.

Final Sound	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	1214	19
2. <i>ā</i>	258	5
3. <i>i</i>	42	241
4. <i>ī</i>	47	21
5. <i>u</i>	10	84
6. <i>ū</i>	2	10
7. <i>r̄</i>	2	16
8. <i>e</i>	1	0
9. <i>o</i>	9	4
10. <i>ṁ</i>	4	0
11. <i>k</i>	4	2
12. <i>g</i>	4	2
13. <i>ṅ</i>	0	3
14. <i>ḍ</i>	3	0
15. <i>ṇ</i>	9	1
16. <i>t</i>	14	6
17. <i>d</i>	27	3
18. <i>n</i>	23	4
19. <i>b</i>	1	0
20. <i>bh</i>	1	0
21. <i>m</i>	0	1
22. <i>r</i>	10	0
23. <i>ḡ</i>	2	0
24. <i>ṣ</i>	3	28
25. <i>s</i>	57	2
26. <i>h</i>	1	0
Totals	1748	452

§ 4. The suffixes *mant* and *vant* are an inheritance of Sanskrit from Indo-Iranian, and, probably, thru it, from Indo-European. Only *vant*, however, offers clear and undisputed evidence of its Indo-European existence. In Greek it is preserved in the poetic suffix denoting 'fulness,' whose nominative

forms are *eis*, *εσσα*, *εν*. The suffix-stem *φεντ* (Indo-European -uent) is seen, for example, in the genitive singular *χαρίεντος* (< **χαρι-φεντ-ος*) of *χαρίεις* (for **χαρι-φεντ-ς*), 'graceful,' < *χάρι-ς*, 'grace.' The Latin equivalent of the suffix (-ōsus) has the same meaning, e. g. *gratiōsus* (cf. Brugmann, *Grundriss*, second edition, II, 1, §§ 351–358, pp. 461–466 ; Bartholomae, *Kuhns Zeitschrift*, XXIX, 490–544, and *Grundriss der iranischen Philologie*, I, 1, §§ 181, 212, pp. 97, 115 ; Leo Meyer, *Vergleichende Grammatik der griech. u. latein. Sprache*, II, pp. 602–610).

It is, however, Professor Bloomfield's opinion (as yet unpublished) that the suffix *mant* is retained in Greek ; e. g. in *ὀνόματ-ος*. He further considers very improbable the usual derivation of Latin *regimentum* from *regimen*. He thinks that the Indo-European suffix -ment is to be seen in *regi-ment-um*, and that the suffix in that word bears the same relation to the suffix -men in *regi-men* that Sanskrit *mant* bears to the suffix *man*. He assumes, furthermore, that the Greek inflexion *ὄνομα* (*ὀνομαίνω*), *ὀνόματος* is a blend (suppletive) inflection of -men and -ment stems, and that *ὀνόματα* = *regi-menta*.

The correlation of *mant* and *vant* existed in Indo-Iranian according to the joint testimony of Sanskrit and Avestan. If the above theory is correct it existed also in Indo-European. In an article entitled "The Correlation of *v* and *m* in Vedic and later Sanskrit," (*PAOS*, May, 1886) Prof. Bloomfield suggested that, in addition to the indication of the Sanskrit suffix-twins *mant* and *vant*, *man* and *van*, *min* and *vin* and of these suffixes in other branches of the family, there is other evidence of the correlation of *v* and *m* in Indo-European. In this connection he cites the endings of the first persons dual and plural, *mas vas*, *ma va*, and so on. He notices also, e. g. the relation of Latin *octāvus*, Greek *ὄγδοφος*, Sanskrit *aṣṭama*, Avestan *astama*, Lithuanian *aszmas*.¹ See also Wackernagel (*KZ.*, XLIII, 281–2).

¹ "The interchange between *m* and *v* which runs as a red thread through the entire history of the Hindu dialects is illustrated [in the Vedic Concordance] by about fifty variants beginning in the Sāmhitās themselves."—Bloomfield, *JAOS*. XXIX, 290.

Gaedicke's suggestion (*Der Akkusativ im Veda*, p. 270) that the suffix *vant* may have originally been the present participle of $\sqrt{av}$, 'gern haben, hegen, geniessen,' and *mant* the present participle of $\sqrt{am}$, 'entsammeln,' has found neither justification nor support.

§ 5. These twin suffixes are in Sanskrit practically identical in meaning and almost identical in form, and the distinction between them may have originally been a purely phonetic one. Language, like Nature, discards the useless, and both suffixes could not have survived had they been as identical in their phonetic functions as they were in meaning. And in fact, even to the latest Sanskrit times certain phonetic distinctions between the two suffixes were observed with a marked degree of fixity. For example, with but very few exceptions, *vant* is used with a word ending in *a* or *ā* (1472 times out of 1496, or nearly 98.5 %). In early times the distinction of usage between *mant* and *vant* was probably sharply drawn, but with lapse of time and by reason of similarity of form and identity of meaning confusion between them ensued until in many instances they were used interchangeably.

The most striking question presented by the study of *mant* and *vant* is that of choice between the two suffixes, i. e. when one was used and when the other. Several attempts to answer this question have been made but none has proved satisfactory.

§ 6. Pāṇini (VIII, 2: 9-15 inc.) starts with *mant* as the original suffix and says that *v* is substituted for *m* in the suffix *mant*: when the stem ends in *m* or in *a* or *ā*, or when these sounds are in the penultimate¹ position; likewise when the stem ends in a mute; and when the resultant word is a proper name; and in a number of exceptions. He adds that in the Veda *v* is substituted for *m* in the suffix *mant* when the stem ends in *i* or *ī*.

As will be seen in the next paragraph, Benfey follows to a large extent the above rules of Pāṇini. The discussion of

¹ Here and in the following pages the word penultimate must be understood as referring to letters and not to syllables. Thus, penultimate vowel will mean the vowel which immediately precedes the final consonant of a word and will not mean the vowel of the penultimate syllable or penult.

Benfey's rules, which immediately follows them, will, therefore, apply, to a considerable degree, also to the rules of the Hindu grammarian.

§ 7. Benfey (*Grammatik*, p. 239) says that *v* replaces *m* of the suffix *mant* :

1. After stems which end in (*a*) *a* or *ā*, or (*b*) in consonants (except *ṇ*, *n*, semi-vowels and original *s*), and (*c*) after stems whose penultimate letter is *a*, *ā* or *m*, even when they end in *ṇ*, *n*, semi-vowels or original *s*.

2. In words which in place of their etymological meaning assume "eine individuelle Bedeutung."

3. In the Veda after stems ending in *i*, *ī* or *r*.

A simple investigation of the examples will disprove Rule 2 as well as the one for final *r* in 3. Only two examples for *r* may be found in RV. or AV.

Benfey's rule in regard to consonantal stems may be expressed as follows: A stem ending in a consonant takes *vant* when the consonant is preceded by *a* or *ā* (Rule (*c*)). When the consonant is preceded by any other vowel than *a* or *ā* the stem also takes *vant* except when that consonant is *ṇ*, *n*, a semi-vowel or original *s* (Rule (*b*)).

Rule (*b*), as it stands, applies only to words whose stems end in a consonant other than *ṇ*, *n*, semi-vowels and original *s*, and, properly, only to those whose final consonant is preceded by some letter other than *a*, *ā* or *m*. But nearly 60 % of the possessives whose stems end in a consonant are thrown out by the exclusion of those ending in *ṇ*, *n*, or original *s*. Thus the Rule (*b*) has less application than its exception. Further, over 60 % of the possessives whose stems end in a consonant have *a* or *ā* as the penultimate letter, and are provided for by Rule (*c*), so that (*b*) cannot be said to apply to them. Now then, combining the words covered by (*c*) as applied to possessives from consonantal stems and those covered by the exceptions to (*b*) we find that these embrace nearly 80 % of all possessives whose stems end in a consonant, leaving only 20 % to which Rule (*b*) could possibly be of application. Furthermore 40 % of this remainder violate Rule (*b*) and take *mant*. The 60 % that take *vant* do so not because

their stems end in a consonant, but because their penultimate vowel is *a* or *ā*.

Finally, an examination of the table in § 3 will clearly demonstrate that final consonants are no factor whatever in the determination of choice between the two suffixes.

§ 8. Investigation will clearly show one rule in operation thruout Sanskrit and Avestan literature as well as in Indo-Iranian, viz.:

The choice between *mant* and *vant* depended upon the final vowel of the preceding vowel stem or the penultimate vowel of the preceding consonantal stem.

This rule manifests itself thruout the entire body of Sanskrit literature as follows :

1. After a word ending in *a*, *ā* or *ī*, or in a consonant preceded by *a*, *ā* or *ī*, *vant* was used.

2. After a word ending in a vowel other than *a*, *ā* or *ī*, or in a consonant preceded by a vowel other than *a*, *ā* or *ī*, *mant* was used.

First the usage with final vowels will be investigated and then that with penultimate vowels. Comparisons will be made with the Rig- and Atharva-Vedas.

§ 9. The following table shows the distribution of *mant* and *vant* among 1985 words which end in vowels. The table is followed by lists of all the words which are counted therein.

Final Vowel	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	1214	19
2. <i>ā</i>	258	5
3. <i>i</i>	42	241
4. <i>ī</i>	47	21
5. <i>u</i>	10	84
6. <i>ū</i>	2	10
7. <i>ṛ</i>	2	16
8. <i>e</i>	1	0
9. <i>o</i>	9	4
Totals	1585	400

Following are the examples for each vowel with each suffix :

I. *a* with *vant*.

añçavant, *akṣavant*, *akṣaravant*, *aguṇavant*, *ágravant*, *agríma-
vant*, *agriyavant*, *aghárant*, *añkuravant*, *añgulitravant*, *ajiravant*,
atattvārthavant, *atanavant*, *adr̥ṣṭavant*, *adhikāravant*, *adhrarāvānt*,
anantavant, *ánapatyavant*, *anāgatavant*, *anātmavant*, *anāyatana-
vant*, *ánīkavant*, *anuyājāvant*, *anurāgavant*, *anuvākyāvant*, *anu-
çayavant*, *anusrūravant*, *ántavant*, *antárīkṣavant*, *ánnavant*, *any-
ārvant*, *anvayavant*, *ápatyavant*, *ápavant*, *aparavānt*, *aparādhā-
vant*, *aparyāptavant*, *ápavīravant*, *apasavyavant*, *apāṣrayavant*,
apāsthāvant, *apīdhānavant*, *apūpāvant*, *apratibodhavant*, *apradā-
navant*, *apramattavant*, *aplavavant*, *abaddhavant*, *abalavant*, *abhi-
janavant*, *abhimānavant*, *abhirūpavant*, *abhītarant*, *abhuktavant*,
abhujañgavant, *abhyāsavant*, *abhyuechrayavant*, *ámarant*, *aman-
travant*, *amarṣavant*, *amoghavant*, *ayavant*, *ayātnavant*, *arepha-
vant*, *arūpavant*, *arkāvant*, *arthavant*, *alparant*, *alparittavant*,
avakāṣāvant, *avagādhavant*, *avaguñṭhanavant*, *avadyāvant*, *avad-
hānavant*, *avarohavant*, *avāggamanāvant*, *avāptavant*, *avikāravant*,
avijñānavant, *aviṣeṣavant*, *ávīryavant*, *avyabhicāravant*, *avyaya-
vant*, *avratavant*, *aṣṇavant*, *aṣṭāvant*, *áṣuklavant*, *aṣmarant*,
aṣmavarṣavant, *aṣṭamedhāvant*, *áṣṇavant*, *asañgarant*, *asamecya-
vant*, *asam̐toṣavant*, *asahāyavant*, *asnehavant*, *áhirañyavant*, *ākāṣa-
vant*, *ākāravant*, *ākopavant*, *āgamavant*, *ācāravant*, *ācāryāvant*,
ādāmbharavant, *ātapavant*, *ātithyavant*, *ātmarant*, *ādānavant*, *ādy-
antarant*, *ādityāvant*, *ādaravant*, *āpīnavant*, *āpyānavant*, *āpyāyana-
vant*, *āmīkṣavant*, *āyatanavant*, *āyāmarant*, *āyusyavant*, *āramb-
hanavant*, *ārūdhavant*, *ārogyavant*, *ārṣeyavant*, *ālāparant*, *ālum-
banavant*, *ālasyant*, *ālīngitavant*, *ālokavant*, *ācīrvādābhīdhāna-
vant*, *āçrayavant*, *āsañjanavant*, *āsecanavant*, *āstarānavant*, *āsvāda-
vant*, *īndravant*, *īndriyāvant*, *īdhmāvant*, *īndhanavant*, *iṣāvant*,
ihavant, *īrṣyavant*, *uktavant*, *uktharant*, *ujjēṣāvant*, *ujjīhitavant*,
utthānavant, *utsañgarant*, *utsāharant*, *utsāhaçāuryadhanasāhasa-
vant*, *ut̥sr̥ṣṭavant*, *udakāvant*, *udaravant*, *udāttavant*, *udayavant*,
udgrāhavant, *udbhāsavant*, *udbhūtasparṣavant*, *udrāsavant*, *un-
mādarant*, *upakaraṇāvant*, *upagatarant*, *upagūdhavant*, *upacāra-*

vant, upadeṣanavant, upadehavant, upamānavant, upayānavant,
 uparāḡavant, úpavant, upaṣamavant, upasṛtavant, upāyavant,
 upokṭavant, ubhayaavant, urugāyavant, uṣṇasparṣavant, uṣṇavant,
 ūrdhvegamanavant, ūṣavant, ūṣmant, ūharant, ṛtavant, ṛtavya-
 vant, ṛtviyavant, ṛkṣavant, ṛṇavant, ṛṣabhavant, ekaviṇṣavant,
 ekāikavant, edhavant, āiṣvaryaavant, oghavant, odanavant, āutkaṇ-
 ṭhyavant, āutsukyavant, kaṇsavant, kakudavant, kaṇṭakavant, ka-
 nakavant, kandarant, karṣanavant, kandaravant, kapāṭatorāṇa-
 vant, kapālavant, kamalavant, karapatṭravant, karaṇavant, kara-
 vant, karīravant, karṇagrāhavant, kārṇavant, kārṇakavant, kar-
 makṛtavant, karmavant, kalakalavant, kalatravant, kalahavant,
 kalyāṇavant, kavant, kāṇḍavant, kāmavant, kāyavant, kārakavant,
 kāraṇavant, kārितavant, kāraṇḍavant, kāryavant, kūlavant, kāsṭha-
 vant, kāsavant, kiṇavant, kīdravyāpāravant, kutūhalavant, kumārā-
 vant, kumudavant, kulavant, kulaṣūlavant, kuṣavant, kuṣalavant,
 kusumavant, kusumbhavant, kūlavant, kṛtavant, kṛtyavant, kṛpāyita-
 vant, kēcavant, kēsaravant, koṭaravant, kopavant, koṣavant, koṣṭha-
 vant, kūtukavant, kūpīnavant, krūrācāravihāravant, krāuñca-
 vant, kledavant, kliṣṭavant, kṣatravant, kṣamavant, kṣīṇuavant,
 kṣīrāvant, kṣutavant, kṣemavant, kṣāmavant, kṣāṭitavant, khadḍavant,
 khadḡavant, khadiravant, khādītavant, gajavant, gaṇāvant, gand-
 hapāśanavant, gandhavant, gandhasragdāmavant, gatavant, ga-
 manavant, gaṇāvant, garbhavant, gahanavant, gātravant, guṇ-
 agaṇavant, guṇavant, guptavant, gulmavant, guhāgahanavant,
 grhavant, grhāṣṭramavant, grhyavant, gotravant, gāuravavant,
 grābhaṇavant, grahaṇavant, grāhavant, grāhyavant, grāmavant,
 gharmāvant, ghoṣavant, ghṛtakṣāudravant, ghṛtapāṭrastanavant,
 ghṛtīvant, cakravant, cakravākavant, caṇḍagrāhavant, caṇḍavant,
 canasītavant, candrāvant, candrakavant, campakavant, caraṇavant,
 caritravant, carmant, caṣālavant, cātvalavant, cārītravant, citta-
 vant, citravant, citrāstarāṇavant, cītkāravant, cīvaravant, cāitra-
 vant, chattravant, chandobhaṅgavant, chandomavant, chinnavant,
 janavant, janmavant, jayavant, jalavant, jāvant, jāgaritavant,
 jātavant, jāmbavant, jālavant, jītavant, jīrṇavant, jīvavant, jīvana-
 vant, juṣāṇavant, jñānavant, taṇkavant, taṇkāravant, takṣavant,
 tadāḡavant, tattvant, tatpravaravant, tatavant, tanutravant, tard-
 mavant, talatravant, talāṅgulitravant, tādrgrūpavant, tāvadvīrya-

vant, tigṃāvant, tilakavant, tīrthavant, tundavant, tuvīravant, tūṇa-
 vant, tūṇīravant, tūlavant, tṇāvant, tejavant, tokāvant, toyavant,
 tyaktavant, trayīdhāmarant, trikūṭavant, trāiguṇyavant, tryālikhitā-
 vant, tvaksāravyavahāravant, trayodaṣadvīparant, tvaguttarāsaṅga-
 vant, daṇṣṭrākarālavant, daṇḍapāruṣyavant, daṇḍavant, dātravant,
 dantavant, darbhapīṇjūlavant, darṣitavant, daṣapadmarant, dāna-
 vant, dāyāḍavant, dākṣiṇyavant, dāhavant, dīparant, duḥsattva-
 vant, duḥkhaṣoḥkavant, dūrātmavant, dūtavant, dr̥ṣṭavant, dr̥ṣṭānta-
 vant, devayajanavant, devāvant, devaravant, deharant, doṣarant,
 dohadarant, dāukhitravant, dyumnāvant, drapsāvant, draṣiṇarant,
 dravyavant, drumavant, dvāravant, dviṣuklavant, drihūtarant,
 dviṭhyavant, dvīparant, dhanamadavant, dhanavant, dharmadh-
 vajavant, dharmavant, dharmavirodhavant, dharmābhijanavant,
 dhārmavant, dhānyadhanavant, dhānyarant, dhāmarant, dhiṣṇya-
 vant, dhūmavant, dhṛṭvant, dhāīryavant, dhyānavant, dhvajarant,
 nātipracurapadyavant, nāikadravyoccyavant, naktavant, naga-
 vant, namaskīravant, nayavant, nayanavant, narmarant, narayāu-
 vanavant, nastavant, nāgayajñopavītavant, nāgarant, nātharant,
 nāḍarant, nānārātnākaravant, nāmavant, nārakapālakuṇḍalarant,
 nāsikavant, niraparādhavant, nirātmavant, nirāyaryayavant, nir-
 malātmavant, nirvikāravant, nirviṣeṣarant, niḥśeeṇarant, niḥśā-
 ranarant, nigaditavant, nigūlavant, nigīrṇarant, nitambarant,
 nidānavant, nidhānavant, nirrttavant, nipānavant, nimbarant,
 nīyamavant, nirāhavarant, niruktavant, niruddharant, nirbhart-
 sitavant, nirvedavant, nireṣarant, niṣāḍarant, niṣiddharant, niṣpeṣa-
 vant, nisr̥ṣṭavant, nistiyaktavant, nihrāḍarant, nīḍarant, nīlacolaka-
 vant, nīlavant, nūpuravant, nyāyavant, pakṣapucchāvant, pakṣā-
 vant, paṅkajavant, paṅkarant, pakravant, pañcagavyāpānarant,
 pañcadaṣarant, pañcamarant, paṇyavant, patākoecchrāyarant, pa-
 tidharmavant, pulmarant, padmasāugandhikarant, pararant, pa-
 rāyaṇarant, paramapudātmarant, parākramarant, parāgarant,
 parigṛhyavant, parigraharant, paricayarant, pariṇāmavant, pari-
 nāharant, paritosarant, paripuṭanarant, paripoṭarant, paripūr-
 ṇasahasracandrarant, paribarharant, paribodharant, parivāha-
 vant, parivāravant, pariveṣṭitarant, pariṣeṣarant, parihāravant,
 parṇavant, paryastarant, paryāptarant, paryālocitarant, parva-
 vant, palitavant, pavamūnavant, pavitrarant, pāvīravant, pavīrā-

vant, pānavant, pākavant, pāthavant, pāṇigrāhavant, pātheyavant,
 pādavant, pādukavant, pānavant, pārījātavant, pāvakavant, pāṣa-
 vant, picīṇḍavant, picchavant, pīṭmātrguruṣūdrūśādhyañavant, pīṭ-
 tavant, pīdhānavant, pībavant, pītavant, pūṣavant, pūcchavant,
 pūṇḍarikāvant, pūṇyavant, putrāvant, punargarbhavevant, pura-
 stāddhomavant, pūronuvākyañvant, pūrīṣavant, purukārakavant,
 puruṣavant, pūspadantavant, pūspaphalavant, pūspavant, pūrva-
 vant, prthupājavant, prthusattvant, peṣaṇvant, pāutrikeyavant,
 prakāṣavant, prakāṣanavant, prakāravant, prakarṣavant, prakra-
 mabhañgavant, prakledavant, prakṣiptavant, prakṣepeditavant, pra-
 grahavant, pragrāhavant, prajāñnavant, prañatavant, prañatāt-
 mavant, prañayavant, pratānavant, pratikūlavant, pratiṣabdavant,
 pratiṣākhavant, pratyavamarṣavant, pratipannavant, pratibandha-
 vant, pratibodhavant, pratibhānavant, pratibhāvant, pratiṣṇa-
 vant, pratiṣiddhavant, pratihāravant, pratnāvant, pratīkavant,
 pratyabhijñātavant, pratyabhijyuktavant, pratyavamarṣavant, pra-
 dāṇḍavant, prattavant, pradānavant, pradeṣavant, pradharṣitavant,
 pranīttavant, pranītyavant, praphullanagavant, prabalavant, pra-
 bodhavant, prabodhitavant, prabhāvant, prabhūṭadhanadhānya-
 vant, pramattavant, pramāḍavant, pramāṇavant, prameditavant,
 pramuditavant, prayajjāvant, prayatnavant, prayatātmanvant, prayo-
 jñnavant, prarohavant, pralāpavant, proktavant, pravāñnavant,
 prāvant, proṣitavant, pravālavant, pravibhāgavant, pravaravant,
 pravargyāvant, pravṛttivant, praṣākhavant, praṣrayavant, pra-
 sañgavant, prasāḍavant, prasecanavant, prasthavant, prasthitavant,
 prasveditavant, prahitañgamavant, praharaṇavant, praharṣavant,
 prāgalbhyavant, prākṣṛṇgavant, prāggamanavant, prāñāḍavant,
 prāñnavant, prāñārthavant, prāptavant, prārabdhavevant, prārthita-
 vant, priyāvant, premavant, preṣitavant, plakṣavant, plavavant,
 plutavant, phaṇavant, phaladantavant, phalapūspavant, phala-
 mūlavant, phālavant, phalastanavant, phullapadmotaḥpalavant, phul-
 lavant, phutkāravant, phenavant, bakavant, baddhagodhāñgulitra-
 vant, baddhapañkavant, barhavant, bālavant, bahudugdhavant,
 bahupūspaprabālavant, bāṇavant, bilavant, bisavant, bījavant,
 buddhāvant, bodhavant, budhnāvant, brahmacaryavant, brahma-
 vant, brahmaviṣṇuvarkavant, brāhmañavānt, brāhmañavant, bhāga-
 vant, bhañgavant, bhadravant, bhāvant, bhānavant, bhāgyavant,

bhōjanavant, bhāravant, bhāvavant, bhāvītavat, bhāskaravant,
 bhīnnavant, bhīmagrāhavant, bhūktavant, bhūtakaraṇavant, bhūta-
 vant, bhogavānt, bhogavant, bhrātr̥saṃghātavant, bhrātr̥ryavant,
 makarandavant, makhāvant, maghāvant, maṅgalavant, maṇiratna-
 vant, matsarāvant, madanavant, matāvant, mananavant, mantra-
 vant, mandāravant, manmathavant, mayūkhavant, maruddvīpa-
 vant, mārtavant, maryādāparvatavant, malavant, malayavant,
 mahātmaavant, mahābhogavant, mahābhogavant, mahāratnavant,
 mahārasavant, mahārthavant, mahāvegavant, mahārratāvant, ma-
 hācītavat, mahācētavat, mahāhīmaavant, mahāhemavant, mahoe-
 chrāyavant, māṇsūbudbudavant, māṇsāvant, mādravant, mānavant,
 māyavant, māyābalavant, māravant, mālyavant, māsikārtharant,
 mītravant, mītrāvaruṇavant, mīnavant, mukhavant, muñjakeṣavant,
 muñjavant, mudgavant, muṣkavant, mugdhavant, mūṣjavant, mūlad-
 vāravant, mūlavant, mṛgavant, mṛgāṅkavant, mṛṣṭavant, mṛṇāla-
 vant, mṛduromavant, meghavant, mehavant, mokṣavant, moharant,
 yajñāvant, yajñopavītavat, yatnavant, yantnavant, yamarant,
 yamasattravant, yavagodhūmaavant, yāviṣṭhavant, yānavant, yāma-
 vant, yājyāvant, yābhavant, yāmyasattravant, yāradīryarant,
 yuktāvant, yuddhavant, yūpavant, yūpakavant, yogakṣemavant,
 yogarddhirūpavant, yogavant, yāuvanavant, rakṣītavat, rāṅga-
 vant, rātnavant, rātharant, ratavant, rayarant, rāsavant, rasita-
 vant, rāgagrahavant, rāgavant, rājavant, rājanyāvant, rājyavant,
 rephavant, rukmavant, rucītavat, rudrāvant, rūpayāuranavant,
 rūparasagandhasparṣavant, rūparasasparṣavant, rūparant, rūpa-
 sāubhāgyavant, rūpasparṣavant, rocanāvant, romarant, rohita-
 vant, lakṣaṇavant, laghudevāravant, latāgahanarant, latārālaya-
 vant, labdhavant, lābhavant, lālarant, lālīmarant, lavarant, lāsa-
 vant, lāraṇyavant, līṅgavant, līptarant, lobhītarant, lokarant,
 lōmavant, loṣṭarant, lohacarmarant, lohavant, lōhītarant, līṇya-
 vant, vañceanavant, vaṭarant, vatsarant, rayūnarant, varūtharant,
 varṇavant, varṇācramarant, varṇītarant, vartītarant, varmarant,
 varṣmarant, valavant, valkarant, valkalavant, vasanavant, vastra-
 vant, vātagulmarant, vātarant, vāgghastarant, vājarant, vānarant,
 vādavant, vādītarant, vārarant, viṣākharant, vikārarant, vikalpa-
 vant, vīgraharant, vīghnarant, vicakṣaṇacanasītarant, vicakṣaṇa-
 vant, vicārarant, vijayarant, vijītarant, vijñānavant, vitathābhi-

niveṣavant, vitānavant, vitarkavant, vidyābhimānavant, vidyāved-
 avratavant, vittavant, vidūhavant, vidyunmaṇḍalavant, vinayavant,
 vinodavant, vindhyavant, ripaṇāpanāvant, vipulārthabhogavant,
 vipratīśāravant, vibhūgavant, vibhavarant, vibhūṣaṇavant, vibhra-
 navant, vimalakīṛtāhāravant, vimarṣavant, virāgavant, virodha-
 vant, vilāsavant, vivāsanavant, vivekavant, vivṛtavant, viṣeṣavant,
 viṣeṣaṇavant, viṣrambhavant, viṣrutavant, viṣvādevavant, viṣvarū-
 pavant, viṣecavant, viśavant, viśūḍavant, viśayavant, viśāṇavant,
 viśvaggamanavant, viśkambhavant, viśr̥ṣṭavant, viśtīrṇavant, viś-
 mayavant, viśmayaviśāḍavant, viśmṛtavant, vihitavant, vihāravant,
 vītavant, vīṇāpanavatūṇavant, vīṛavant, vīriṇavant, vīryāvant,
 vīryasattvant, vṛtrahavant, vṛkṣavant, vṛjīnavant, vṛttavant,
 vṛttasvādhyāyavant, vṛṣavant, vṛṣṭavant, vegavant, vejanavant,
 vetravant, vedavant, veṣavant, veśavant, vāikṛtavant, vāidagdhya-
 vant, vāiravant, vāilakṣyavant, vāiṣvānarāvant, vyañceanavant,
 vyatīśāṇgavant, vyapadeṣavant, vyabhicāravant, vyayavant, vyava-
 dhānavant, vyavasāyavant, vyavahāravant, vyasanavant, vyāpādi-
 tavant, vyāpāravant, vyāyāmarant, vyālavant, vyālolakuntalaka-
 lāpavant, vyomavant, vraṇavant, vratāvant, vṛkṇavant, ṣastravant,
 ṣaktidvayavant, ṣakalavant, ṣaṅkhavant, ṣatāvant, ṣaphāvant, ṣab-
 dāvant, ṣamāvant, ṣayitavant, ṣaravant, ṣaryāṇavant, ṣarīravant,
 ṣardhavant, ṣarmāvant, ṣalyavant, ṣalyakavant, ṣaṣāṅkavant, ṣaspa-
 vant, ṣastragrāhavant, ṣastravant, ṣāthyavant, ṣātavant, ṣādvala-
 vant, ṣāstravant, ṣikyavant, ṣipivīṣṭavant, ṣīpravant, ṣilpavant, ṣīta-
 vant, ṣīrṣavant, ṣīlavant, ṣukrāvant, ṣuklayajñopavītavant, ṣuklā-
 vant, ṣuddhavant, ṣunāvant, ṣubh्रavant, ṣuṣkavant, ṣuṣmāvant,
 ṣūnavant, ṣūkavant, ṣūlavant, ṣṛṅgavant, ṣṛṅgāravant, ṣeṣavant,
 ṣāivalavant, ṣokāvant, ṣoṇitapittavant, ṣobhanavant, ṣāucāvant,
 ṣāuryāvant, ṣaddadhānavant, ṣramāvant, ṣritāvant, ṣrutāvant,
 ṣrutaṣīlavant, ṣrōtrāvant, ṣleṣmāvant, ṣvāvant, ṣvabh्रavant, ṣvasana-
 vant, ṣvāstanāvant, ṣvetagaṇāvant, ṣaṭkarmāvant, ṣaṣṭhāvant, ṣāḍ-
 gaṇyāvant, saṁnyatāvant, saṁnyamāvant, saṁnyāmāvant, saṁrak-
 ṣaṇāvant, saṁrambhāvant, saṁvidhānavant, saṁvibhāgaṣīlavant,
 saṁvyavahāravant, saṁṣaptāvant, saṁṣritāvant, saṁsārāvant, saṁ-
 sargāvant, saṁskārāvant, saṁskṛtāvant, saṁsthāvyayāvant, saṁs-
 thānavant, saṁsthitāvant, saṁhānanāvant, saṁhāravegāvant, saṁ-
 hr̥ṣṭāvant, saṁgaṇāvant, saṁkalpāvant, saṁgamitāvant, saṁgraha-

vant, saṁghātavant, saṁghātaçūlavant, sajātāvant, saṁcayavant, saṁcintitavant, saktavant, saṁjvaravant, sacchāstravant, sattvavant, sattvotsāhavant, satyavant, sadācūravant, sadoṣavant, saṁtānavant, saṁtāpavant, saṁtustātarnakavant, saṁtoṣavant, saṁdarbhavant, saṁdiṣṭavant, saṁdīpanavant, saṁnyāsavant, saptaadaçavant, sap-
 tadvipavant, saptavant, saptasamudravant, sabhāraṇyavitaṅkavant, samar-
 thitavant, samāsavant, samāçrītant, samiddhavant, samuc-
 chritadhvajavant, samudācūravant, samarpitavant, sampātavant, sam-
 bhedaçant, sambhogarant, sammadaçant, sammūrchitavant, sar-
 avant, sarpaṇṛçcikaromavant, sarvayatnavant, sarvavant, sar-
 vasasyavant, sarvābharaṇavant, salilavant, sarant, sasṇyavant, sa-
 syākaravant, sahaçāityavant, sahāyavant, sahasravant, sahasrā-
 nanaçrīṣavant, sāksātkāravant, sāṁkhyayogavant, sūdhnavant, sā-
 dhyavant, sūbhavant, sāmarant, sāmarthyavant, sāmanṇyavant, sā-
 mbavant, sāravant, sārthavant, sārītrāvant, sāhasarant, sāhasrā-
 vant, sidhmavant, śīnavant, śīrājālavant, śīmantarant, sutarant, su-
 tāsomavant, sutarant, sukaṅkavant, sukharant, sugandharant, su-
 ghoṣavant, sudrḍhaharmyavant, sundararant, supihitarant, subala-
 vant, suyātātnavant, suveṣavant, surendravant, sularant, surarṇa-
 vant, suvarṇālamkāravant, suçīlaguṇarant, suçīlorant, suçīrarant, su-
 sahāyavant, susāravant, sūhiranyarant, sūnavant, sūravarant, sū-
 ryarant, sṛkarant, sṛgāvant, sṛṣṭarant, sāikatavarant, soḍharant, so-
 daryarant, sōmarant, soṣmarant, sūkharant, sūgandhikarant, sū-
 ōjanyarant, sūbhāgyarant, sūmanasyarant, sūryabhagarant, sū-
 ōrājyarant, skandharant, skhalitarant, stanakeçarant, stanarant, sta-
 mbavarant, stambharant, stavānt, stutarant, stutaçastrarant, stotra-
 vant, stobharant, strīsvarūparant, sthānavant, sthānāsanavihāra-
 vant, sthāpitavant, sthāmarant, sthitarant, sthāiryarant, snātavarant, snā-
 ōjyālarant, sneharant, snehasaṁjvararant, sparçarūparant, spar-
 çarant, sparçaçabdavarant, sphulīgarant, smaravarant, svatra-
 vant, svarūparant, svāvant, svādhyāyarant, svāntarant, svanarant, sv-
 argarant, svalparittavarant, svācārarant, svāravarant, svarasams-
 rārarant, svarītarant, haṁsacikṇadukūlarant, haṁsarant, haṁsaka-
 rant, harṣarant, haravarant, hāsarant, hāṣyarasarant, hāstavant, hā-
 tarant, hārdavarant, hitarant, himāvant, hiraṇyagarbhāvant, hīra-
 ṇyavarant, hutāçanavarant, hrdayavarant, hāimavarant, hemayājñopa-

*vītavant, hemaratnavant, hemavant, hāimasāugandhikavant, homa-
vant, hrāsānveṣaṇavant.*

a with mant.

*alpasvamanant, ākāramant, kāṇvamanant, jayamanant, dhṛtamanant,
prāṇamānt, bhuvanamanant, yāvamanant, ruṣyamant, rājamanant, rūpa-
mant, lālamant, vajrakapāṭamanant, vibhavamant, vīramant, ṣubhra-
mant, sābhramant, sūryamanant, svamanant.*

2. *ā with vant.*

*añjanāvānt, atisṭhāvānt, anuvākyāvānt, amarāvānt, arcāvānt,
avidviṣāvānt, aṣanāyāvānt, aṣitāvānt, āṣāvānt, āṣāvānt, īdāvānt,
īndrāvānt, indriyāvānt, īrāvānt, icchāvānt, iṣṭāvānt, istakāvānt,
udumbarāvānt, uttarāvānt, utpalāvānt, ūrjāvānt, ūrṇāvānt, ṛtvīyā-
vānt, rghāvānt, etāvānt, omyāvānt, kaksyāvānt, kanakāvānt, kanyā-
vānt, karuṇāvānt, kārṇakāvānt, kalāvānt, kaṣāvānt, kiṣarāvānt,
kuṣāvānt, kuhāvānt, kṛpāvānt, kṛṣṇāvānt, koṇkaṇāvānt, kriyāvānt,
krīdāvānt, kṣāpāvānt, kṣapāvānt, kṣamālīṅgātmapīdāvānt, kṣamā-
vānt, kṣitīkṣamāvānt, kṣudhāvānt, kṣemāvānt, gopāvānt, godhāvānt,
gnāvānt, ghaṇṭāvānt, ghrṇāvānt, caṅkramāvānt, candanāvānt, can-
drāvānt, campakāvānt, campāvānt, cetanāvānt, cintāvānt, cīpītikā-
vānt, cūdāvānt, ceṣṭāvānt, chāyāvānt, jatāvānt, jayāvānt, jarāvānt,
jāvānt, jīhvāvānt, jṛmbhāvānt, jyotsnāvānt, tarsyāvānt, tāmrvānt,
tārāvānt, tāvānt, turagakriyāvānt, tulāvānt, tṛsyāvānt, trapāvānt,
tvarāvānt, tvāvānt, danisānāvānt, dāksīṇāvānt, dayāvānt, daṣāvānt,
didrṁṣāvānt, durhāṇāvānt, durgāvānt, dūrvāvānt, devāvānt, dvārā-
vānt, dhānāvānt, dhāraṇāvānt, dhārāvānt, dhārāvānt, dhūmāvānt,
nātimudāvānt, nābhīdhāvānt, nirāhāvānt, nīsthāvānt, paṇḍāvānt,
padmāvānt, parāvānt, pastyāvānt, pātīlīlāvānt, pāṭalāvānt, pārdā-
vānt, pīḍakāvānt, pītryāvānt, pipāsāvānt, pippalāvānt, purāvānt,
puṣkarāvānt, puṣṭāvānt, pūspāvānt, pūjāvānt, poṣyāvānt, prajā-
vānt, prajānāvānt, pratibhāvānt, pratiṣṭhāvānt, prabhāvānt, prasthā-
vānt, prahāvānt, prāṇadāvānt, priyāvānt, premāvānt, prekṣāvānt,
phaṇāvānt, barhāṇāvānt, brahmāvānt, bhaṅgurāvānt, bhadrāvānt,
bhastrāvānt, bhāvānt, bhāryāvānt, bhikṣāvānt, bhūridāvānt, bhogā-
vānt, madāvānt, madirāvānt, malayāvānt, maṣakāvānt, mahāprajā-
vānt, mahimāvānt, mātrāvānt, māyāvānt, mālāvānt, māvānt, mākīnā-*

vant, *mudāvant*, *murchāvant*, *mrgāvant*, *mrjāvant*, *mrttikāvant*, *mekhulāvant*, *medhāvant*, *mehānāvant*, *yavyāvant*, *yātumāvant*, *yāvant*, *yugavyāvant*, *yuvāvant*, *yuṣmāvant*, *raksāvant*, *ratnāvant*, *rādhāvant*, *rujāvant*, *rocanāvant*, *lajjāvant*, *laṣaṇāvant*, *lilāvant*, *lolūyāvant*, *rañçūvant*, *vacanāvant*, *rapāvant*, *rayāvant*, *rayūnāvant*, *varaṇāvant*, *vātāvant*, *visaṃjñāvant*, *vijāvant*, *vijigīṣāvant*, *vidyāvant*, *vibhāvant*, *viçvādevyāvant*, *viçvāvant*, *viṣṇusiddhāntalilāvant*, *viñāvant*, *vīraṇāvant*, *vīryāvant*, *vrkkāvant*, *viṣṇyāvant*, *vetūvant*, *vetrāvant*, *vedanāvant*, *vyathāvant*, *vrajjāvant*, *vrīdāvant*, *ṣatāvant* (?), *ṣarāvant*, *ṣaryaṇāvant*, *ṣarkarāvant*, *ṣarpaṇāvant*, *ṣalākāvant*, *ṣavasāvant*, *ṣālāvant*, *ṣikṣāvant*, *ṣikhāvant*, *ṣitikāvant*, *ṣundhāvant*, *ṣunāvant*, *ṣubhrāvant*, *ṣepyāvant*, *ṣobhāvant*, *ṣyāmāvant*, *ṣradhāvant*, *ṣrutāvant*, *saṃkhyāvant*, *sacanāvant*, *saṃjñāvant*, *sattāvant*, *satyatitikṣāvant*, *sabhāvant*, *samāvant*, *samadhika-lajjāvant*, *sarvāvant*, *salilāvant*, *sāhāvant*, *sahāvant*, *sahasāvant*, *sādhyapramāṇasaṃkhyāvant*, *sāsnāvant*, *sikatāvant*, *sidhrakāvant*, *sīlāmāvant*, *sutāvant*, *sukhāvant*, *sudhāvant*, *suprajāvant*, *sūrāvant*, *susthāvant*, *sūnṛtāvant*, *srkāvant*, *srgāvant*, *sāirāvant*, *somāvant*, *spardhāvant*, *sprhāvant*, *sphurjāvant*, *svadhāvant*, *haṇsāvant*, *hitāvant*, *himāvant*, *hemyāvant*, *helāvant*, *hlādikāvant*, *hlādukāvant*.

ā with *mant*.

kruñcāmant, *drūksāmant*, *dhṛūksāmant*, *bhāmant*, *vaçāmant*.

3. *i* with *vant*.

agnivānt, *adrivant*, *āpivant*, *abhirānt*, *arcivānt*, *acantivant*, *āhutivant*, *etivant*, *ehivant*, *kṣetivant*, *caturagnivant*, *jaghñivant*, *jānivant*, *trivant*, *dādhivant*, *namorṛktivant*, *pátivant*, *páriverant*, *pūramdhivant*, *pr̥çnicvant*, *pratipatnivant*, *pratirivant*, *pratibuddhivant*, *prétivant*, *br̥haspativant*, *mativant*, *manthivant*, *muktivant*, *rayivānt*, *raçmivānt*, *rajrivant*, *rahnivant*, *virivant*, *vyapagataraçmivant*, *sākhivant*, *saptarṣivant*, *saptarṣivant*, *saṃrddhivant*, *sarasvativant*, *sūcivant*, *stibhivant*, *hāriverant*.

i with *mant*.

akṣimant, *agnimānt*, *āṅgavākpāṇimant*, *añjīmānt*, *atisaktimant*, *anūdīmant*, *āpacitimant*, *abuddhimant*, *abdimānt*, *abhaktimant*,

abhipattimant, abhiṣṭimánt, amūrtimant, amṛtabuddhimant, araṇi-
mant, arcimánt, alimant, avadhimant, ávimant, avicimant, açáni-
mant, açrimant, açvimant, asimánt, astimant, astrakṣatimant, asthi-
mant, ahimant, ūkṛtimant, ādimant, āyatimant, ārtimant, āsutimant,
itaretaropakṛtimant, iṣudhimant, icchāçaktimant, utpattimant, udani-
mánt, unnatimant, upakṛtimant, upapattimant, upabdimánt, upa-
labdhimant, ūtimánt, ūrmimant, ṛddhimant, ṛṣṭimánt, kāntimant,
kīrtimant, kuṣimant, kubjimant, kṛtimant, kṛmimant, koṭimant,
ṣatimant, ṣāntimant, ṣṣitivrṭtimant, ṣṣāmimant, khamūrtimant,
khyātimant, gaṇimant, gabhastimant, gatimant, gālimant, gāuri-
mant, granthimant, citimant, janimant, jātimant, jūtimánt, jñāti-
mant, jñānaçaktimant, jyutimant, tuṣṭimant, trptimant, tvaṣṭrimant,
trīṣimant, daṇḍanūtimant, daṇḍimant, dalmimant, dīdhitimant, dīpti-
mant, drdhabhaktimant, drçimant, drṣṭimant, dyutimant, dhūnimant,
dhṛtimant, dhvanimant, nānāmantrāughasiddhimant, nānāveṣākṛti-
mant, nidhimánt, nirvṛtimant, nūtimant, nyubjimant, patimant, pathi-
mant, parimant, parimitimant, pavimant, paçudhānyadhanarddhi-
mant, pāṇimant, punaruktimant, pulimant, puṣṭimánt, pūrṇaçakti-
mant, preṇimant, prakṛtimant, prajātimant, pratipattimant, pratīti-
mant, pradiptimant, pravṛttinivṛttimant, pravṛttimant, prāṣṭimant,
prasiddhimant, prāṇimant, prāptimant, prāyaçeittimant, prītimant,
balimánt, bījasamhṛtimant, buddhimant, brhaspatimant, bhakti-
mant, bhaṅgimant, bhavāntaraprāptimant, bhītimant, bhuktimant,
bhūtimant, bhūmimant, bhrṣṭimánt, bhrāntimant, maṇimant, mati-
mant, maricimant, maharddhimant, mahormimant, mahimant, mārṣi-
mant, mārṣṭimant, muktimant, mūrtimant, mūlavasyanavṛttimant,
yajimant, yaṣṭimant, yuktimant, yogasiddhimant, yōnimant, rakti-
mant, ratimant, rayimánt, raçmimant, rājimant, ruṣṭimant, romāñ-
eodgatarājimant, vadhrimant, varimánt, vārimant, valimant, valli-
mant, vahnimant, vājimant, vārimant, vikṛtimant, viksepaçaktimant,
vibhūtimant, viraktimant, viçuddhimant, viçrāntimant, viçvamūrti-
mant, vṛtimant, vṛddhimant, vṛṣṭimánt, vṛṣṭimant, vṛṣṇimant, vedi-
mant, vyāptimant, vyutpattimant, vyuṣṭimant, vrīhimant, çaktimant,
çataghñipāçaçaktimant, çabdādimant, çaramaricimant, çaçimant,
çāntimant, çikhaṇḍimant, çirṣaktimánt, çuktimant, çuddhimant,
çāuryādimant, çrutimant, çruṣṭimánt, çreṇimant, çróṇimant, soḍaçi-
mant, soḍaçimánt, saṁvṛtimant, saṁskārādimant, saṁhārabuddhi-

mant, saṁhṛtīmant, saktīmant, sañjīmant, sannīmant, sanīmānt, sāntatīmant, saṁdhīmant, saṁnatīmant, saptaṛṣīmant, samādhīmant, samādhīyogarddhitapovidyāviraktīmant, samṛddhīmant, samprapattīmant, samprītīmant, sarvataḥgrutīmant, sāksīmant, sāmādharmārthanūtīmant, sāsnādīmant, sijīmant, siddhīmant, subuddhīmant, surabhīmānt, sūtīmant, sūkṣmamantīmant, sṛstīmant, stutīmant, sthītīmant, sthivīmānt, sthaviṁant, sthūlabuddhīmant, sphātīmānt, sphūrtīmant, smṛtīmant, svastīmānt, svāpīmant, harīmant, harihetīmant, hastīmant, hetīmānt, hemamarīcīmant.

4. ī with vant.

*akapīvant, aṣṭhīvānt, ahīvant, āṇḍīvant, āsandīvant, īvant, urvarīvant, ṛṣīvant, kaksīvant, kapīvant, kīvant, kladīvant, ghana-kapīvant, ghṛṇīvant, cakrīvant, tāviṣīvant, trivālīvant, darīvant, dāḍīmīvant, dyāvāpṛthivīvant, dhīvant, nāucakrīvant, pātnīvant, bhāratīvant, maṇīvant, manthīvant, munīvant, raṣmīvant, lakṣmīvant, vanakapīvant, vājīnīvant, vāṇīvant, vārdātīvant, vṛcīvant, vṛjīnīvant, śaktīvant, śācīvant, śamīvant, śiprīnīvant, śīmīvant, śuci-
vant, ṣṛīvant, ṣvasīvant, sāptīvant, sārāsvatīvant, svādhitīvant, hṛṣī-
vant.*

ī with mant.

*aṣṛīmānt, ulluṣīmānt, oṣadhīmānt, jyōtiṣīmānt, tāviṣīmānt, traṣṭī-
mant, tvaṣṭrīmānt, tvīṣīmānt, darīmānt, dhīmānt, dhrājīmānt, purī-
mant, bhīmānt, rājīmānt, valīmānt, vāṣīmānt, ṣṛīmānt, strīmānt, hīraṇyavāṣīmānt, hīrīmānt, hrīmānt.*

5. u with vant.

jāmbūvant, bandhūvant, bāhūvant, vāsūvant, vāstūvant, viṣūvant, viṣṇūvant, ṣmaṣṭrūvant, sādhuvant, stanayitruvant.

u with mant.

*añṇumānt, aptumānt, apsumānt, abhīṣumānt, ambumant, āsu-
mant, āṇumant, iṣumant, indumant, īsumant, upacārūmant, ṛtu-
mānt, ṛbhumānt, kareṇūmant, karkandhumant, kaṣerūmant, ketu-
mānt, krātūmant, krīḍumānt, kṣumānt, gavīdhūmant, gātūmānt, gurūmant, cañcūmant, cārūmant, jantūmant, jambūmant, jīvātū-*

mant, *tanumant*, *tantumant*, *tvastumant*, *tsarumant*, *dānumant*,
dyumánt, *drumant*, *dhātumant*, *dhundhumant*, *dhenumánt*, *nadanu-*
mánt, *paṭumant*, *paramamanyumant*, *paraçumánt*, *paçumánt*, *pitumánt*,
pīlūmant, *pr̥thumant*, *bāndhumant*, *bāhumánt*, *bindumant*,
bhānumánt, *bhrājathumant*, *makaraketumant*, *mañjumant*, *mādhumant*,
mantumant, *manyumánt*, *mṛtyumant*, *yātumánt*, *reṇumant*,
lumant, *vāsūmant*, *vāyūmant*, *vibhumánt*, *viṣṇumant*, *veṇumant*,
vepathumant, *çāṅkumant*, *çárūmant*, *çāliksumant*, *çigumant*, *çitāñçumant*,
çubhavenutriveṇumant, *çrumant*, *çvayathumant*, *sādhumant*,
sānumant, *suṣumánt*, *sūnumánt*, *stanayitnumant*, *sthānumant*, *hanumant*,
haridrumant, *harṣumánt*, *hetumant*.

6. ū with *vant*.

juhūvant, *viṣūvánt*.

ū with *mant*.

kacchūmant, *kaṇḍūmant*, *kaçerūmant*, *parçūmant*, *prasūmant*,
bhūmant, *vadhūmant*, *vasūmant*, *vibhūmant*, *hanūmant*.

7. ṛ with *vant*.

nṛvánt, *pitṛvant*.

ṛ with *mant*.

abhrāṭṛmant, *upadraṣṭṛmánt*, *karṭṛmant*, *gopṭṛmant*, *tvāṣṭṛmant*,
duhitṛmant, *nṛmant*, *netṛmant*, *pitṛmánt*, *pitṛmant*, *praṇetṛmant*,
bharṭṛmant, *bhrāṭṛmant*, *māṭṛmánt*, *saṁçṛāvayitṛmant*, *hóṭṛmant*.

8. e with *vant*.

revánt.

9. o with *vant*.

aṅgirovant, *chandovant*, *tapovant*, *tamovant*, *tejovant*, *manovant*,
medovant, *yaçovant*, *rodhovant*.

o with *mant*.

gómant, *cetomant*, *pulomant*, *yaçomant*.

Thus with vowel-stems in Sanskrit *vant* observes the rule in 1519 cases out of 1585, or nearly 96 %, and *mant* in 355 out of 400, or nearly 89 %.

§ 10. An investigation of the possessives in *mant* and *vant* listed in Grassmann's *Wörterbuch zum Rig-Veda*¹ and in Whitney's *Index Verborum to the Atharva-Veda* shows Vedic adherence to the rules suggested above in § 8.

§ 11. Following are the figures for stems with final vowel in the Rig-Veda :

Final Vowel	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	54	2
2. <i>ā</i>	68	0
3. <i>i</i>	10	19
4. <i>ī</i>	19	6
5. <i>u</i>	1	28
6. <i>ū</i>	1	1
7. <i>ṛ</i>	1	2
8. <i>e</i>	1	0
9. <i>o</i>	0	1
Total	155	59

The examples follow :

1. *a* with *vant*.

tokāvant, *bhāgavant*, *maghāvant*, *vājavant*, *yajñāvant*, *grābhāṇa-vant*, *mitrāvāruṇavant*, *kārṇavant*, *matāvant*, *ṣatāvant*, *ṣātavant*, *ghṛtāvant*, *kṣātāvant*, *starānt*, *hāstarant*, *rātharant*, *apāsthāvant*,

¹ To the list of *mat*'s and *rat*'s in the appendix, Verzeichniss der biegsamen Wörter, to Grassmann's *Wörterbuch* should be added the following words which appear in the body of the work :

puṣṭhāvat
sacanāvat
hīrīmat

There are two misprints. *apāsthāvat* should be *apāsthāvat* and *mīdhūsmat* should be *mīdhūsmat*. *jāvat* (VII, 94, 5) is omitted in the body of the work as well as in the above mentioned appendix, but is, however, added in the Nachträge, col. 1762. The vocative *sahasāvan* should be listed under *rat* instead of under *van* (cf. *ṣavasāvat* and Chap. II, § 9e, and note).

dānavant, apidhānavant, śīnavant, vayūnavant, rātnavant, ānnavant, dyumnāvant, apūpāvant, pūspāvant, ṣaphāvant, āmavant, himāvant, sōmavant, sūtāsomavant, dhārmavant, hīraṇyavant, mat-sarāvant, vāravant, vīrāvant, pāvīravant, āpāvīravant, tvīrāvant, dātrāvant, paritrāvant, candrāvant, īndrāvant, ṣīprāvant, sahasrāvant, bālavant, caṣālarant, nīlavant, devāvant, ācāvāvant, kēṣāvant, iṣāvant, viṣāvant, rāsavant.

a with mant.

yāvamant, kāṇvamant.

2. ā with vant.

ṣṭikāvant, hlādikāvant, ṛghāvant, jāvant, prajāvant, suprajāvant, pustāvant, īdāvant, ṣaryañāvant, barhāñāvant, durhāñāvant, dākṣiṇāvant, ūrñāvant, tāvant, hītāvant, sūtāvant, etāvant, sūnṛtāvant, bhūridāvant, svadhāvant, vacanāvant, sacanāvant, kṛṣṇāvant, daṇśānāvant, mehānāvant, dhānāvant, māhināvant, vayūnāvant, gnāvant, vapāvant, kṣāpāvant, kṣapāvant, gopāvant, sabhāvant, vibhāvant, māvāvant, silāmāvant, yātumāvant, somāvant, yuṣmāvant, yāvāvant, vayāvant, māvāvant, rtvīyāvant, vṛṣṇyāvant, pastyāvant, hemyāvant, omyāvant, pītryāvant, viṣvādevyāvant, tṛṣyāvant, poṣyāvant, tarsyāvant, īrāvant, bhaṅgurāvant, sūrāvant, īndrāvant, ṣubhrāvant, yuvāvant, devāvant, tvāvant, ācāvāvant, kāṣāvant, ṣavasāvant, sahasāvant, prahāvant, sāhāvant, sahāvant.

3. i with vant.

sākhivant, arcivant, pātivant, pūraṁdhivant, jānivant, agnivant, rayivant, hārivant, vajrivant, adrivant.

i with mant.

arcimant, aṅjimant, prāṣṭimant, abhiṣṭimant, puṣṭimant, ṣruṣṭimant, ṛṣṭimant, bhrṣṭimant, vṛṣṭimant, svastimant, abdimant, nidhimant, udanimant, aṣānimant, dhūnimant, rayimant, varimant, āvimant, sthivimant.

4. ī with vant.

īvant, kīvant, ṣācīvant, vṛcīvant, aṣṭhīvant, ṣīprīñīvant, ghṛñīvant,

sárasvativant, *svádhitivant*, *śáktivant*, *sáptivant*, *dhívant*, *vājīnivant*,
pátnivant, *śīmivant*, *táviśivant*, *ṛśivant*, *hṛśivant*, *kakśivant*.

ī with *mant*.

dhráḡimant, *hírīmant*, *vāḡimant*, *hirāṇyavāḡimant*, *táviśīmant*,
tvīśīmant.

5. *u* with *vant*.

viśṇuvant.

u with *mant*.

krīḍumánt, *krátumant*, *gātumánt*, *yātumánt*, *pitámant*, *ketumánt*,
mantumant, *mádhumant*, *bándhumant*, *nadanumánt*, *dānumant*,
bhānumánt, *sūnumánt*, *dhenumánt*, *vibhumánt*, *ṛbhumánt*, *dyumánt*,
manyumánt, *śárumant*, *paçumánt*, *paraçumánt*, *śiçumant*, *añçu-*
mánt, *īsumant*, *susumánt*, *harṣumánt*, *kṣumánt*, *vásumant*.

6. *ū* with *vant*.

viśūvant.

ū with *mant*.

vadhūmant.

7. *ṛ* with *vant*.

nṛvánt.

ṛ with *mant*.

tvástrmant, *hótrmant*.

8. *e* with *vant*.

revánt.

9. *o* with *mant*.

gómant.

Thus with vowel-stems in the Rig-Veda *vant* observes the rule in 141 out of 155 cases, or in nearly 91 %, and *mant* in 51 out of 59, or in 86 %.

§ 12. In the Atharva-Veda we find practically the same situation as in the Rig-Veda :

Final Vowel	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	41	0
2. <i>ā</i>	28	0
3. <i>i</i>	3	5
4. <i>ī</i>	6	4
5. <i>u</i>	1	13
6. <i>ū</i>	1	2
7. <i>ṛ</i>	1	2
8. <i>e</i>	1	0
9. <i>o</i>	0	1
Total	82	27

The examples are :

1. *a* with *vant*.

punḍārikāvant, *bhāgavant*, *maghāvant*, *mūjavant*, *apāsthāvant*, *ghṛtāvant*, *āntavant*, *prāṇadāvant*, *pādavant*, *prajānanavant*, *ānnavant*, *āpavant*, *apūpāvant*, *pūspavant*, *āmavant*, *himāvant*, *lōmavant*, *sōmavant*, *śūsmavant*, *indriyāvant*, *hīraṇyavant*, *āpatyavant*, *ādityāvant*, *avadyāvant*, *vīryāvant*, *sūryavant*, *vīrāvant*, *pavīrāvant*, *kṣīrāvant*, *rudrāvant*, *īndravant*, *phālāvant*, *bālāvant*, *viṣvādevavant*, *ācāvāvant*, *svāvant*, *viśāvant*, *antārikṣāvant*, *rāsavant*, *māṇsāvant*, *drapsāvant*.

2. *ā* with *vant*.

śṛīkāvant, *hlādikāvant*, *prajāvant*, *vijāvant*, *iṣṭāvant*, *atiṣṭhāvant*, *varaṇāvant*, *dākṣiṇāvant*, *tāvant*, *sīkatāvant*, *aṣṭitāvant*, *sūnṛtāvant*, *etāvant*, *prasthāvant*, *madāvant*, *svadhāvant*, *rocanāvant*, *samāvant*, *yātumāvant*, *yāvant*, *priyāvant*, *vṛṣṇyāvant*, *ṣepyāvant*, *vīryāvant*, *uttarāvant*, *īrāvant*, *bhaṅgurāvant*, *ācāvāvant*.

3. *i* with *vant*.

dādhivant, *harivant*, *saptarśivant*.

i with *mant*.

sphātimānt, *jūtimānt*, *hetimānt*, *agnimānt*, *āvimant*.

4. *ī* with *vant*.

aṣṭhīvant, *kladīvant*, *vājīnīvant*, *śīmīvant*, *dyāvāprthivīvant*, *kakṣī-*
vant.

ī with *mant*.

śaḍadhīmant, *jyōtiṣīmant*, *tvīṣīmant*, *ulkuṣīmant*.

5. *u* with *vant*.

vāsuvant.

u with *mant*.

yātumánt, *ketumánt*, *mādhumant*, *vāyumánt*, *dyumánt*, *manyu-*
mánt, *pīlūmant*, *āṣumánt*, *añṣumánt*, *īṣumant*, *kṣumánt*, *vāsumant*,
bāhumánt.

6. *ū* with *vant*.

viṣūvánt.

ū with *mant*.

vadhūmant, *prasūmant*.

7. *ṛ* with *vant*.

nṛvánt.

ṛ with *mant*.

mātrīmant, *pitṛīmant*.

8. *e* with *vant*.

revánt.

9. *o* with *mant*.

gómant.

Thus the Atharva-Veda follows the rule for vowel-stems in 75 cases out of 82 with *vant*, or in 91%, and in 23 out of 27 with *mant*, or in 85%.

§ 13. The only apparent general exception to the rules for final vowel in Sanskrit is in the case of *o*, which takes *vant* 9 times and *mant* 4 times. In each of these nine words the *o* represents the original final *-as* of a noun in composition. A form in *-as-vant* exists beside each form in *-o-vant*. This association of the *o* with *as* explains the apparent violation of the rules. For these 9 examples cf. Chap. II, § 3.

§ 14. Next we shall compare in regard to words ending in a consonant the degree of adherence to the rules in the earlier literature with that in the later.

The following table lists each vowel that occurs before a final consonant and indicates the number of words in which each suffix is used after it throught the entire literature.

Penultimate Vowel	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	120	2
2. <i>ā</i>	10	1
3. <i>i</i>	12	16
4. <i>ī</i>	2	0
5. <i>u</i>	14	31
6. <i>ū</i>	1	0
7. <i>ṛ</i>	4	1
8. <i>o</i>	0	1
Total	163	52

The examples follow :

1. Penultimate *a* with *vant*.

akṣānvánt, *āṅgirasvant*, *ānasvant*, *ānupadasvant*, *antārvant*, *āpnasvant*, *arṇasvant*, *āvasvant*, *āvasvadvant*, *ācmanvant*, *asthanvánt*, *ātmanvánt*, *āsanvánt*, *īndrasvant*, *udanvánt*, *ūdhasvant*, *urasvant*, *ūrjasvant*, *ēnasvant*, *ōjasvant*, *ōmanvant*, *kadvant*, *kāmivant*, *gartanvánt*, *cārmanvant*, *chāndasvant*, *jagadvant*, *jānadvant*, *jyāyasvant*, *tadvant*, *tāpasvant*, *tāmasvant*, *tārasvant*, *tāvasvant*, *tvagvant*, *datvánt*, *dadhanvánt*, *dāmanvant*, *dāmanvant*, *dūvasvant*, *dr̥śadvant*, *dr̥viṇasvant*, *dhāyadvant*, *dhānāntarvant*, *dhārāyadvant*, *dhvasmanvant*, *nadvant*, *nābhasvant*, *nāmasvant*, *nasvánt*, *pāthanvant*, *padvánt*, *pāyasvant*, *paraḡvant*, *pārasvant*, *pājasvant*, *pīvasvant*, *punarvant*, *pūṣānvánt*, *pṛśadvant*, *pēḡasvant*, *prāthasvant*, *prāyasvant*, *pravātvant*, *balahanvant*, *būdhanvant*, *br̥hādvant*, *br̥ahmanvant*, *bhārgasvant*, *bhiṣagvant*, *bhūvadvant*, *bhr̥ājasvant*, *majjanvánt*, *madvant*, *mānasvant*, *mahadvant*, *māhasvant*, *māṇsanvánt*, *mūrdhanvánt*, *mēdasvant*, *yāḡasvant*, *yahvánt*, *rābhasvant*, *rājan-*

vant, *ródhasvant*, *rumaṇvant*, *rékṇasvant*, *rétasvant*, *romaṇvant*, *vádhanvant*, *vánaṇvant*, *váyasvant*, *várcasvant*, *vármaṇvant*, *vīndátvant*, *vivakvánt*,¹ *vivasvant*, *vivásvant*, *vṛṣaṇvant*, *vetasvant*, *vyácasvant*, *téjasvant*, *śámṇvant*, *śarádvant*, *śāradvant*, *śáṣvant*,² *śṛṣaṇvánt*, *ṣvāṇvant*, *saṁvant*, *sádvant*, *sárasvant*, *sáhasvant*, *sāmaṇvant*, *súvarvant*, *sragvant*, *srotasvant*, *svārvant*, *hárasvant*, *hiraṇvant*, *hēśasvant*.

Penultimate *a* with *mant*.

tarasmant, *dasmánt*.

2. Penultimate *ā* with *vant*.

tanūnapātvant, *dāsvant*, *dvārvant*, *prāṇabhāsvant*, *bhāsvant*, *vāgvant*, *vārvant*, *vibhāsvant*, *svarādvant*, *havyavādvant*.

Penultimate *ā* with *mant*.

vāṇmant.

3. Penultimate *i* with *vant*.

agnicitvant, *udaṣvítvant*, *kiṁvant*, *taḍítvant*, *pípiṣvant*, *bhidvant*, *māhiṣvant*, *śmídvant*, *saṁídvant*, *sarítvant*, *sarpíṣvant*, *háritvant*.

Penultimate *i* with *mant*.

arcīśmant, *upariṣṭājjyotiśmant*, *guḍaliṇmant*, *chadiśmant*, *jyótiśmant*, *túviśmant*, *divítmant*, *barhiśmant*, *mahājjyotiśmant*, *mahiśmant*, *rocīśmant*, *ṣuciśmant*, *ṣociśmant*, *sárpīśmant*, *haritmant*, *haviśmant*.

4. Penultimate *ī* with *vant*.

āṣīrvant, *gīrvant*.

5. Penultimate *u* with *vant*.

kakudvant, *kakubhvant*, *kúmudvant*, *ksudvant*, *triṣṭubvant*, *niyútvant*, *padmotpalakumudvant*, *púnīsvant*, *purudvant*, *marútvant*, *vidyutvant*, *vidyudvant*, *somasutvant*, *srugvant*.

¹Grassmann et al. consider this word a primary derivative with *vant*. But Whitney (*Gram.*, § 789d.) and Bartholomae (*KZ.* xxix, 535) believe that it is an anomalous perfect participle. *vivakvánt* is however as good a derivative in *vant* as is *vivasvant*. It may even be secondary.

²For two views of this word cf. Grassmann, *Wörterbuch*, and Uhlenbeck, *Etymologisches Wörterbuch der altindischen Sprache*.

Penultimate *u* with *mant*.

āyusmant, kakudmant, kakunmant, kakummant, kṣunmant, garāt-mant, cākṣusmant, cirāyusmant, dhanuṣmant, parisrūnmant, paruṣ-mant, pīnakakudmant, pīnāyatakakudmant, purorūnmant, maruṣ-mant, mahādhanuṣmant, mīdhūṣmant, yājusmant, rūkmant, rūn-mant, vapuṣmant, vihūtmant, viduṣmant, vidyūnmant, vipruṣmant, virūkmant, viracakṣusmant, sahasrākṣadhanuṣmant, *srugmant, himanirjharavipruṣmant, hutmant.

6. Penultimate *ū* with *vant*.

dhūrvant.

7. Penultimate *ṛ* with *vant*.

āvṛtvant, ṛk vant, vipṛk vant, vimṛd vant.

Penultimate *ṛ* with *mant*.

ṛgmant.

8. Penultimate *o* with *mant*.

doṣmant.

Thus in the entire literature *vant* follows the rule after consonants in 132 cases out of 163, or in 81 % of the words. *mant* follows the rule in 49 cases out of 52, or in 94 %.

§ 15. The Rig- and Atharva-Vedas exhibit at least as close an adherence to the rules for *mant* and *vant* with words ending in a consonant as they do to those for words ending in a vowel.

The following table gives the figures for Rig-Veda.

Penultimate Vowel	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	55	1
2. <i>ā</i>	2	0
3. <i>i</i>	3	7
4. <i>ī</i>	1	0
5. <i>u</i>	2	7
6. <i>ū</i>	0	0
7. <i>ṛ</i>	3	0
8. <i>o</i>	0	0
Total	66	15

The words in Rig-Veda are :

1. Penultimate *a* with *vant*.

vivakvant, *románvant*, *vármanvant*, *pūṣanvant*, *vṛṣanvant*, *akṣanvant*, *datvant*, *pravátvant*, *padvant*, *ṣarádvant*, *pṛṣadvant*, *asthanvant*, *udanvant*, *dadhanvant*, *vānanvant*, *dāmanvant*, *ómanvant*, *ātmanvant*, *āzmanvant*, *dhvasmanvant*, *antárvant*, *svàrvant*, *ṣáṣvant*, *vyácasvant*, *pájasvant*, *ójasvant*, *úrjasvant*, *dráviṇasvant*, *rékṇasvant*, *ródhasvant*, *ánasvant*, *mánasvant*, *énasvant*, *ápnasvant*, *tápasvant*, *nábhasvant*, *rábhasvant*, *námasvant*, *páyasvant*, *práyasvant*, *váyasvant*, *párasvant*, *sárasvant*, *hárasvant*, *āṅgirasvant*, *índrasvant*, *távasvant*,¹ *vívasvant*, *vivásvant*, *pívasvant*, *yáṣasvant*, *hēṣasvant*, *máhasvant*, *sáhasvant*, *yahvánt*.

Penultimate *a* with *mant*.

dasmánt.

2. Penultimate *ā* with *vant*.

dāsvant, *bhāsvant*.

3. Penultimate *i* with *vant*.

hárítvant, *pípiṣvant*, *máhiṣvant*.

Penultimate *i* with *mant*.

divítmant, *ṣuciṣmant*, *ṣociṣmant*, *jyótisṣmant*, *haviṣmant*, *túviṣmant*, *barhíṣmant*.

4. Penultimate *ī* with *vant*.

āṣírvant.

5. Penultimate *u* with *vant*.

nīyútvant, *marútvant*.

Penultimate *u* with *mant*.

virúkmant, *garútmant*, *vihútmant*, *kakúdmant*, *vidyúnmant*, *mūdhíṣmant*, *cákṣuṣmant*.

¹ Grassmann (WB., s. v.) derives *távasvant* "von *tavás* oder einem voraussetzenden *távas*." But there is no necessity for assuming a stem *távas*. *tavás* is very common in the Veda and the accent may easily have been changed by analogy. Of the 31 possessives in *as-vant* in RV. 30 are accented on the first syllable, and the single exception, *vivásvant*, has beside it *vívasvant*.

7. Penultimate *r̥* with *vant*.

ṛk̐vant, *vip̐ṛk̐vant*, *āv̐ṛk̐vant*.

The above figures show that in the Rig-Veda *vant* observes the rules after consonants in 58 cases and violates them in 8, thus following the rules in 88 % of the words. Two of these exceptions are in doubt as to their being possessives in *vant*, viz. *pīpiṣvant*¹ and *māhiṣvant* (cf. note, § 19).

mant follows the rules in 14 out of 15 cases, or in 93 %. The single exception is *dasmānt*, a more or less problematic *ἄπαξ λεγόμενον* (RV. I, 74, 4).

§ 16. The Atharva-Veda exhibits a stricter observance of the rules than even Rig-Veda.

The figures for each suffix are :

Penultimate Vowel	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	39	0
2. <i>ā</i>	0	0
3. <i>i</i>	0	2
4. <i>ī</i>	0	0
5. <i>u</i>	1	3
6. <i>ū</i>	0	0
7. <i>r̥</i>	0	0
8. <i>o</i>	0	0
Total	40	5

The words are listed below.

¹ *pīpiṣvant*, a *ἄπαξ λεγόμενον* (RV. I, 168, 7). This word has long been a crux. The *Petersburg Lexicon*, followed by Monier-Williams, makes no comment on *pīpiṣvant* except to say that it is derived from the $\sqrt{pi}$ (= *pī*). Grassmann adds that it is the desiderative of this root. Benfey (*Grammatik*, p. 170) says that *pīpiṣvant* is perhaps an anomalous perfect active participle. Whitney (*Grammar*, § 1223 g.) classes *pīpiṣvant* among words with which *vant* has the aspect of forming primary derivatives, but adds a (?) after the word. Sāyaṇa connects the word with $\sqrt{piṣ}$, 'to crush.' *pīpiṣvant* is the only derivative with *vant* which may be said with any great degree of certainty to be primary.

1. Penultimate *a* with *vant*.

bráhmaṇvant, *akṣaṇvánt*, *çṛṣaṇvánt*, *datvánt*, *padvánt*, *asthanvánt*, *udanvánt*, *ātmanvánt*, *āçmanvant*, *çvānvant*, *āsanvánt*, *antār-vant*, *svārvant*, *çāçvant*, *bhārgasvant*, *vyācasvant*, *vārcasvant*, *tējasvant*, *ōjasvant*, *īrjasvant*, *ānupadasvant*, *mēdasvant*, *nasvánt*, *ānasvant*, *tāpasvant*, *nābhasvant*, *tamastant*, *nāmasvant*, *pāyasvant*, *jyāyasvant*, *pārasvant*, *sārasvant*, *hārasvant*, *āvasvant*, *rīvasvant*, *vivāsvant*, *yāçasvant*, *māhasvant*, *sāhasvant*.

3. Penultimate *i* with *mant*.

jyōtiṣmant, *haviṣmant*.

5. Penultimate *u* with *vant*.

marútvant.

Penultimate *u* with *mant*.

garútmant, *āyusmant*, *cákṣusmant*.

Thus *marútvant*, an obviously hieratic archaism, is the only violation of the rules for either suffix among the 45 possessives in Atharva-Veda whose stems end in a consonant.

§ 17. From the above comparisons the conclusion will be reached that, while the distinction of usage between *mant* and *vant* was to a degree weakened in very early times, and while this confusion between the suffixes increased and spread by a kind of see-saw analogy, still the Hindus never to a very appreciable extent lost from their linguistic consciousness the feeling that *vant* belonged especially to the *a*-vowels and *mant* to the *u*-vowels, even when those vowels were protected by consonants.

The allegiance between the suffixes and the other vowels was not so constant. In earliest times *vant* claimed all except the *u*-vowels. Later *mant* took all non-*a* vowels from *vant* except *i* until finally there was a strong tendency to assign *a* and *ā* to *vant* and all other vowels to *mant*.

The historical process may be sketched thus :

1. Indo-Iranian and Avestan : final or penultimate *u*, *ū* took *mant*; the other vowels, *vant*.

2. Vedic : final or penultimate *a*, *ā*, *i* took *vant*; the other vowels, *mant*.

3. Classical Sanskrit tendency to use *vant* with *a* or *ā* and *mant* with the other vowels.

We find in the Veda that *i* and *ī*, for example, show a decidedly stronger leaning toward *vant* than in the literature as a whole. The Veda apparently represents a period of transition from the usage of Indo-Iranian, as preserved by the Avestan, to the usage of classical Sanskrit. The Indo-Iranian rule doubtless required *mant* after final or penultimate *u*, *ū*, and *vant* after all other vowels, but beginning even before the Vedas there is a tendency toward restricting *vant* to *a* and *ā* and leaving the remaining vowels to *mant*. At this point the possibility suggests itself that *vant* was the original suffix and that *mant* was used in its stead after *u* or *ū* for the purpose of dissimilation. The great frequency of occurrence of the *a*-vowels as compared with that of the other vowels may easily have tended toward the custom of limiting the use of *vant* to them. According to Whitney's table (*Grammar*, § 75) *a* and *ā* are nearly twice as common in Sanskrit as all other vowels and diphthongs together, or, more accurately, as 27.97 to 15.55.

The transition from 1 to 3 (above) may, perhaps, be best illustrated by the statistics for *i* and *ī* in the Rīg- and Atharva-Vedas as compared on the one side with Avestan and on the other with Sanskrit (exclusive of the two Vedas).

	Avestan	RV.	AV.	Sanskrit
Final <i>i-mant</i>	1	19	5	217
“ <i>ī-</i> “	1	6	4	11
Penultimate <i>i-mant</i>	0	7	2	7
“ <i>ī-</i> “	0	0	0	0
Totals	2	32	11	235
Final <i>i-vant</i>	20	10	3	29
“ <i>ī-</i> “	0	19	6	22
Penultimate <i>i-vant</i>	9	3	0	9
“ <i>ī-</i> “	1	1	0	1
Totals	30	33	9	61

It is evident that *i* and *ī* have gradually gone over from *vant* to *mant*. In the Avesta *mant* is used with *i*, *ī* only twice out of 32 examples, or only a little more than 6 %, whereas in classical Sanskrit *mant* is used 235 times out of a total of 296, or nearly 80 %. In RV. and AV., however, *mant* and *vant* are about evenly divided after *i*, *ī* (*mant* 43, *vant* 42). As might be expected, RV. stands closer to the Indo-Iranian usage than does AV.¹

§ 18. Given two suffixes so similar in form and signification existing side by side thruout the entire written history of a language, it will cause no surprise to find that each one has frequently gone over into the other's territory and appropriated its functions. There is indeed occasion for surprise that one of the suffixes did not at some period of the language absorb the other, or at least that one of them did not pass away from its original sphere of use into some other field of function or meaning not already so thoroly preempted.

The immediate occasions for the encroachment of the suffixes upon each other are in a general way not difficult to determine. Some of them are, broadly :

1. The existence of two forms of the same word which require

¹ Wackernagel (KZ. XLIII, 277) makes a rule for the Avesta and for Indo-Iranian that *mant* is used with stems in *u*, *uṣ*, and *ao*, and *vant* with all other stems. For the Avesta alone this rule holds very well. But, especially in the light of the Veda, it seems to me to be evident that, both in Indo-Iranian and Avestan, only the last vowel in the stem is the determinative factor as to which suffix follows it. Wackernagel makes a point of the fact that *mant* follows *uṣ*, but *vant* follows *iṣ*, *ah*, &c. But it must be noticed that in Avestan, whatever the final consonant may be, *vant* is always (58 cases) used with a stem in which the penultimate vowel is a non-*u* vowel. The Veda looks in the same direction. Of the 9 examples of penultimate *u* in RV. 2 have *vant* and 7 have *mant*. Of these 7 only 2 are stems ending in *-uṣ*. Beside *mīdhūṣmant*, *cákṣuṣmant* we find *virūkmant*, *garūtman̄t*, *vihātman̄t*, *kakūdman̄t*, *vidyānman̄t*. AV. has *garūtman̄t* as well as *āyusmant* and *cákṣuṣmant*. I cannot avoid the conclusion that the final consonant of the stem has no influence on the form of the suffix but that the preceding vowel determines which suffix is to be used, regardless of the consonant. Avestan *ao* is Indo-Iranian *au*. With these modifications Wackernagel's rule for Avestan and Indo-Iranian is then equivalent to mine above—that final or penultimate *u*, *ū* took *mant* and the remaining vowels *vant*. Cf. § 21.

different suffixes. The more common one of the two will attract the suffix of the other into agreement with its own suffix.

Examples are :

téjasvant, *tejovant*.

dhṛtimant, *dhṛtamant*.

jāmbavant, *jāmbuvant*.

2. Assonance of a word or line, alliteration or dissimilation may demand one suffix or the other in violation of the grammatical rules. Possible examples are :

kāṇvamant. The *mant* may be due, as Schulze suggests (*KZ.* XXXIX, 612), to disinclination against two successive *va*'s, but the weight of evidence of other words is decidedly against such an explanation (cf. under *yāvamant*, 5, below). The word is a ἄπαξ λεγόμενον, and there is a bare possibility that *mant* was used for the sake of *m*-alliteration.

The text is RV. VIII, 2, 22 :

ā tū śiñca kāṇvamantaṁ ná ghā vidma śavasānāt
yaçástaraṁ çatāmūteh.

marútvant. *vant* was perhaps used for the sake of dissimilation from the initial *m* ; cf. *garútmant*. (Cf. also *vāñmant*, *vibhavamant*, *vīramant*, etc.)

3. Wrong readings. Many exceptions to the rules exist in only a single example, or in unauthoritative literature, and are frequently due to wrong or doubtful readings of the text.

Some such examples are :

rūpamatī, name of a queen. Found only in a Nepāl inscription (cf. *Indian Antiquary*, IX, 188, śloka 7).

rājamatī was the name of another wife of the same king as *Rūpamatī*, above. Cf. the same inscription, *Indian Antiquary*, IX, 188, 189. This word is quoted neither in the *Petersburg Lexicon* nor in Monier-Williams' *Dictionary*.

gubhramatī, name of a river. Probably a wrong reading for *gubhravatī*, which is also the name of a river. Cf. Lassen's *Indische Alterthumskunde*, II, 802.

stanayitnwant is a wrong reading for *stanayitnumant* in the Calcutta edition of the Mahābhārata, 6, 731.

tarasmant is in the Harivaṅṣa (I, 7, 87) a varia lectio for the familiar *tārasvant*. It does not appear elsewhere.

dasmánt, a problematic ἀπαξ λεγόμενον (RV. I, 74, 4).

ākāramant is found only in the Rāja-Taraṅginī. *ākāravant* occurs in the Kathā-sarīt-sāgara and elsewhere.

dhṛtamati, name of a river, makes its only appearance in the Viṣṇu-Purāṇa, 184. The *Petersburg Lexicon* calls it a "falsche Form für *dhṛtimati*." The latter is the name of a river in the Mahābhārata.

sūryamati occurs only as the name of a princess in the Rāja-Taraṅginī (7, 152 and 179). *sūryavant* is common from the Veda on, and *sūryavati* is the name of a princess in the Vāsava-dattā.

prāṇamánt appears only in the Māitrayaṇī-Saṁhitā (1, 6, 12), whereas *prāṇavant*, the normal form, is found in Kātyāyana-Āraṇyaka-Sūtra, Ākuntalā, Harivaṅṣa, and Suṣruta-Saṁhitā.

lālamati is quotable only for a Nepāl inscription where it is the name of a queen. Cf. *Indian Antiquary*, IX, 185 (*Petersburg Lexicon* wrongly has 158), śloka 9. This word is, doubtless, like *lālavant* derived from *lālā*. The latter possessive appears in Suṣruta-Saṁhitā.

4. The tendency to use *vant* instead of *mant* in the meaning "containing the root or word" (cf. Chap. III, § 3).

The examples of *vant* in this sense with *i*-stems may be considered violations of the existing phonetic rules instead of survivals from the time when *i* properly took *vant*. The very meaning of the words indicates that they belong to the post-Vedic period when *mant* had replaced *vant* after *i*.

Some examples are :

hārivant, 'containing the word *hari*'; cf. *harimant*.

trīvant, 'containing the word *trī*'.

bhidvant, 'containing the $\sqrt{bhid}$ '.

pretivant, 'containing the word *preti*'.

vivant, 'containing the word *vi*'.

ehivant, 'containing the word *ehi*'.

abhivant, 'containing the word *abhi*'.

vahnivant, 'containing the word *vahni*'; cf. the normal form with normal meaning, *vahnimant*, 'containing fire'.

jaghnivant, 'containing an intensive form of $\sqrt{\text{han}}$ '.

namovṛktivant, 'containing the word *namovṛkti*'.

parivant, 'containing the word *pari*'.

etivant, 'containing a form of the $\sqrt{\text{i}}$ (*eti*)'.

5. The whole broad sweep of analogy with all its possibilities of chance resemblance and remote suggestion, so easy in its operation and so difficult in the tracing thereof. A couple examples follow :

yávamant. Schulze (KZ. XXXIX, 612) thinks that *mant* was used instead of *vant* in order to avoid the cacophony of *vava*. The same may be said of *kánvamant*, *vibhavamant* and *alpasvamant*, but these exhaust the list. On the other hand the number of words in which *vavant* is found is large. Besides *devávant*, which Schulze mentions, are *áçvavant* (also in RV.), *gāuravavant*, *javavant*, *jīvavant*, *tattvavant*, *pakvavant*, *parvavant*, *pūrvavant*, *plavavant*, *bhāvavant*, *lavavant*, *vibhavavant*, *viçvavant*, *sattvavant*, *sarvavant*, *svatvavant*, *svávant*, *havavant*. In such cases, Schulze thinks, analogy has been stronger than euphony. Or, he enquires, could the cacophony have been considered more objectionable in unaccented *vava* than in accented *váva*? Thus *yávamant*, *kánvamant*, but *devávant*. Against this suggestion stand *áçvavant*, *viçvadevavant*, *viçvavant*.

yávamant, 'containing barley,' 'abundance of grain,' very probably takes *mant* thru the influence of other words expressing possession of wealth, such as *gómant*, *paçumánt*, *vásumant*, *ráyimant*, *puṣṭimánt*, all of which are good Rig-Vedic words. *yávamant* is found four times in Rig-Veda and in three of them is in immediate connection with such words. The phrase *gómad yávamat* is found twice and *yávamad gómat* once.

The passages are :

RV. VIII, 93, 3.

sá na índraḥ çiváh sákhâçvāvad gómad yávamat
urúdhāreva dohate

RV. IX, 69, 8.

ā naḥ pavasva vāsumad dhīraṇyavad
 āṣvāvad gómad yāvamat suvīryam
 yūyám hí soma pítāro máma sthāna
 divó mūrdhānaḥ prāsthītā vayaskṛtaḥ

RV. X, 42, 7.

ārāc chātrum āpa bādhasva dūrām
 ugró yáḥ śāmbaḥ puruhūta téna
 asmé dhehi yāvamad gómad indra
 kṛdhī dhīyam jaritré vājaratnām

The fourth passage is

RV. X, 131, 2.

kuvíd āṅgá yāvamanto yāvam cid
 yáthā dānty anupūrvám viyúya
 ihéhāiṣām kṛṇuhi bhójanāni
 yé barhíso námovṛktiṁ ná jagmúḥ

Here the *yāvam* has doubtless operated with regressive verbal assimilation upon the preceding *yāvamantas* resulting in the form with *mant* instead of a form with *vant*.

viṣṇuvant occurs only once in Rig-Veda (VIII, 35, 14). In this passage it stands between *āṅgirasvant* and *marútvant*. The former adds its suffix regularly and is a good Vedic word. The latter, while it adds its suffix irregularly, is a very widely used word, appearing in Rig-Veda alone 40 times. In all three words *vant* expresses accompaniment, and it was probably the influence of the two other possessives which caused the word *viṣṇu* to take the suffix *vant* in this one passage.¹ The text reads

āṅgirasvantā utá
 viṣṇuvantā marútvantā
 jaritúr gachatho hávam
 sajósasā usásā sūryeṇa cādityāir

§ 19. In Sanskrit 55 words are at one time or another found

¹ Wackernagel (KZ. XLIII, 280) makes a similar suggestion.

with both *mant* and *vant*. 15 of these appear either in RV. or AV. with one suffix or the other and 4 appear with both suffixes. The remaining 40 instances belong almost entirely to classical Sanskrit.

The Vedic examples are :

<i>arcimánt</i> (RV.)	beside	<i>arcivánt</i> (RV.)
<i>agnimánt</i> (AV.)	“	<i>agnivánt</i> (RV.)
<i>mahiṣmant</i>	“	<i>máhiṣvant</i> (RV.) ¹
<i>marutmant</i>	“	<i>marátvant</i> (RV., AV.)
<i>patimatī</i>	“	<i>pátivati</i> (RV.)
<i>janimant</i>	“	<i>jánivant</i> (RV.)
<i>haritmant</i>	“	<i>hárivant</i> (RV.) ²
<i>dhīmant</i>	“	<i>dhīvant</i> (RV.)
<i>viṣṇumant</i>	“	<i>viṣṇuvant</i> (RV.) cf. § 18–5.
<i>táviṣimant</i> (RV.)	“	<i>táviṣivant</i> (RV.)
<i>harimant</i>	“	<i>hárivant</i> (RV., AV.)
<i>çaktimant</i>	“	<i>çáktivant</i> (RV.)
<i>rayimánt</i> (RV.)	“	<i>rayivánt</i> (RV.) ³

¹ This word is a ἀπαξ λεγόμενον (RV. VII, 68, 5). Its form is *máhiṣvantam*. Grassmann makes it a possessive in *vant* from *mahis* (√ I. mah). Monier-Williams (*Dict.*, s. v.) makes the word an accusative of *máhiṣvanta* which he questioningly derives from *mahis* (√ I. mah). Monier-Williams (*loc. cit.*) follows the *Petersburg Lexicon* in considering *mahiṣa* the base of *mahiṣmant*. I follow Whitney (§§ 1233e., 1235f.) in deriving both words from *mahi* with an inserted *s* (as in *indrasvant*). Cf. Chap. II, § 9.

² *hárivant*, ‘gold-colored,’ (a ἀπαξ λεγόμενον, RV. x, 112, 3) has heretofore been derived from *harít*, id. But if that were the case we would expect the accent to be thrown forward upon the suffix, and we should have **haritvánt* (cf. Whitney, *Grammar*, § 1233a.). It is much more likely that *hárivant* is derived from *hárīta*, with loss of final stem-vowel (cf. Chap. II, § 6). *hárīta* is common in RV. and has the same meaning as *harít*. The accents of *hárīta* and *hárivant* agree perfectly.

³ *revánt* (Avestan *raēvant*), according to the assumption of the *Petersburg Lexicon*, is a contraction of *rayivánt*. With this view agree Grassmann, Bartholomae and Monier-Williams. It is, nevertheless, open to question. Rig-Veda uses *revánt* 58 times, *rayivánt* four times and the elsewhere more common form *rayimánt* twice. It is worthy of mention that three of these four instances of *rayivánt* occur in the sixth book (VI, 6, 7; VI, 44, 1; VI, 68, 5). The other case is I, 129, 7. For Atharva-Veda *revánt* is quotable 9 times, but *rayivánt* and *rayimánt* do not appear.

nṛmant besides *nṛvánt* (RV., AV.)

ṛgmant “ *ṛkvant* (RV.)

§ 20. Following are the other words that are at any time found with both *mant* and *vant*, making 55 such words in all.

<i>ākāra</i>	<i>bandhu</i>
<i>udán</i> (cf. Chap. II, § 9f.)	<i>bāhu</i>
<i>kakúd</i>	<i>br̥haspati</i>
<i>kṣudh</i> ¹	<i>bhā</i>
<i>jāya</i>	<i>mañí</i> ²
<i>tāras</i>	<i>matī</i>
<i>darī</i>	<i>mukti</i>
<i>dhṛta</i>	<i>yaças</i> ³
<i>pitṛ</i>	<i>raçmi</i>
<i>pr̥çni</i>	<i>rājan</i>
<i>prāṇa</i>	<i>rūpa</i>
<i>vasu</i>	<i>lāla</i>
<i>vahni</i>	<i>sāmṛddhi</i>
<i>saptar̥ṣī</i>	<i>sarpis</i> ⁴
<i>vāc</i> ⁵	<i>sādhū</i>
<i>vidyut</i> ⁶	<i>sābhra</i>
<i>vibhava</i>	<i>sūrya</i>
<i>vīra</i>	<i>stanayitnu</i>
<i>çubhra</i> (cf. Chap. II, § 4)	<i>sruc</i> ⁷
<i>çrī</i>	<i>sva</i>

§ 21. The operation of the rules governing the use of the suffixes after final consonants is well illustrated by the figures for *ṣ* and *s* in the table of § 3. It will be seen that after final *ṣ* *mant* is nearly always used (28 out of 31 cases), and that after final *s* *vant* is customary (57 out of 59 cases). The explanation of

¹ *kṣudvant*, *kṣunmant*.

² *mañimant*, *mañivatī* (cf. Chap. II, § 4).

³ *yāçasvant*, *yaçovant*, *yaçomatī*.

⁴ *sārpīṣmant*, *sarpīṣvant*.

⁵ *vāgvant*, *vāñmant*.

⁶ *vidyutvant*, *vidyudvant*, *vidyūnmant*.

⁷ *srāugmata*, nom. prop., *srugvant*.

course is that both finals were originally *s*, and that in the first case the *s* was changed to *ṣ* by the influence of the "alterant" (cf. Whitney, § 180c.) vowels (usually *i* or *u*) which preceded it and which, according to the rule, demanded the *mant* suffix. In the latter case the *s* was retained because preceded by *a* or *ā*, and *vant* was employed for the same reason (cf. Whitney, *Grammar*, §§ 180 and 184b.).

CHAPTER II.

SAMDHĪ.

§ 1. As Whitney points out (*Grammar*, §§ 111d., 1233i., 1235f.), while possessive *mant* and *vant* are usually added to noun-stems according to the rules of internal combination, they very frequently, especially in the later language, follow the rules of external combination. This latter fact is of course due to the native conception of these suffixes as more or less independent entities of fixed and well-known value, and consequently of their right to be treated somewhat after the manner of final elements of compounds.

§ 2. The usual rules of internal combination are followed. Thus :

akṣaṇvant < *akṣan*,

pūṣaṇvant < *pūṣan*,

brāhmaṇvant < *brahman*,

āyusmant < *āyus*,

cākṣuṣmant < *cakṣus*,

kāmivant < *kam*,

ṣāmivant < *ṣam* (*Çatapatha-Brāhmaṇa* and *Kātyāyana-Çrāuta-Sūtra* have *kāmivant* and *ṣāmivant*. Cf. Whitney, *Gram.*, § 212b.),

kinivant < *kim*.

§ 3. In the following words the suffixes are added to the stem

according to the rules of external combination. Some of these cases are found even in the Veda, but they become much more numerous in the later literature.

- aṅgirovan* (cf. *āṅgirasvan*),
cetomant < *cetas*,
chundovātī (cf. *chāndasvan*),
tapovan (cf. *tāpasvan*, with different meaning),
tamovan (cf. *tāmasvan*, with same meaning),
tejovan (cf. *téjasvan*),
manovātī < *manas*,
medovātī (cf. *mēdasvātī*),
yaçomatī (cf. next and *yāçasvan*),
yaçovan (cf. preceding and *yāçasvan*),
rodhovātī (cf. *ródhasvan*),
ṛkvan < *ṛc* (cf. next),
ṛgmant < *ṛc* (cf. preceding),
rūkmant < *ruc*,
rūṇmant < id.,
vāgvant < *vāc*,
vāṇmatī < id.,
srugvan < *sruc*,
**srugmant* < id. (*srāugmata*, nom. prop.),
tvagvan < *tvac*,
purorūṇmant < *puroruc*,
svarāḍvant,
havyarāḍvant,
vimṛḍvant < *vimṛdh*,
virūkmant < *viruc*,
bhīṣagvan < *bhīṣaj*,
sragvan < *sraj*,
āvasvadvant < *avasvat* (*avasvan*),
jagadvant < *jagat*,
jānadvant < *jānat*,
dhāyadvant < *dhayati* (cf. § 6),
dhārāyadvant < *dhārayat*,
pṛṣadvant < *pṛṣat*,

brhādvant < *br̥hat*,
bhūadvant < *bhuvat*,
mahadvant < *mahat*,
sadvant < *sat*,
vidyudvant ("wrong reading"—Mon.-Wms., cf. *vidyutvant*),
vidyūnmant ("with irregular assimilation of *t*"—Whitney,
Gram., § 1235b.),
parisrūnmant < *parisrut*,
kakūnmant (cf. *kakūdmant*),
kṣudvant < *kṣúdh*,
kṣunmant < *id.*,
samīdvant < *samidh*,
tristubvant < *tristubh*,
kakummatī (cf. *kakubhvant*),
gudaliṇmant < *gudalih*.

In RV. x, 106, 5 Grassmann boldly substitutes a form of *ḡātavant* for "das unverständliche *ḡātapanta*" of the text. This *ḡātavant*, if it existed, would then be a derivative of *ḡāta*, a *vr̥ddhi* form of *ḡata* which is found only in composition, and would be equivalent to *ḡātavant*.

Whitney (*Gram.*, § 1233i.) includes *āḡīrvant* in his list of examples of external combination. He must then consider the word derived from a form ending in *s* (cf. Whitney, § 174); probably not however from *āḡís*, 'prayer', 'blessing', which appears in composition as *āḡīr*, for in § 1233c. he translates the possessive 'mixed with milk'. But *āḡīrvant* is beyond doubt derived from *āḡīr*, 'a warm mixture', especially, 'the milk which is mixed with the soma juice', and is so considered by Grassmann and Monier-Williams. The possessive occurs twice in Rig-Veda, both times in agreement with *soma*. For an explanation of the long *ī* notice Whitney, *Gram.*, § 392b. and c., and *gīrvant*, < *gīr*.

§ 4. Diastole. Aside from the changes of final consonants usual to internal and external combination, stems frequently undergo other alterations before the possessive suffixes. One of these is lengthening of the final stem-vowel. (Cf. Pāṇini, VI, 3 : 119, 120, 131; Whitney, §§ 247, 517; Wackernagel, vol. I,

§§ 41, 42, 264 ff., vol. II, § 56, the last mentioned grammar especially for further references.)

This lengthening is very common, occurring in considerably over 100 words. The list would probably be much increased if in a number of cases it were possible to determine with certainty whether the possessive was derived from a feminine stem or from a masculine stem with the final vowel lengthened.

Pāṇini (VI, 3, 119) formulates a rule that before the suffix *mant* (or *vant*) the final vowel of a more than two-syllabled word is lengthened in a proper name, and in many other cases in the Veda (VI, 3, 131). This prolongation however is simply that which is common in the Veda to the final vowel of any first member of a compound, but which is largely restricted to the lengthening of final *a* before *v* (cf. Whitney, § 247; Wackernagel, vol. I, §§ 41, 42, 264 ff., vol. II, § 56a.). With this lengthening that of the stems before the possessive suffixes agrees closely. These possessives are frequently considered and treated as compounds (cf. §§ 1 and 3). Moreover, in 98 out of 127 cases the lengthening of final vowel is restricted to that of *a* before *v*. In many of the examples however the lengthening follows the loss of a final *n* (cf. § 7).

Out of these 127 cases of lengthening 99 are of *a*, 22 of *i*, and 6 of *u*. They are thus divided between the suffixes :

<i>a</i>	before <i>vant</i>	98,	before <i>mant</i>	1 ;
<i>i</i>	“	“	18,	“ “ 4 ;
<i>u</i>	“	“	1,	“ “ 5.

(Cf. Whitney's statement, §§ 1233b., 1235a., d.) The final vowel is lengthened before *mant* only half as frequently as would be expected from the relative number of *mant* and *vant* suffixes.

Pāṇini considers this a Vedic lengthening and Whitney is satisfied to say, “A final vowel . . . is in many words lengthened in the older language.” It is true that the origin and the home of this lengthening is in the Veda, but both grammarians apparently fail to realise the extent of the phenomenon in the later language. Out of the 127 words listed below 73 are found neither in Rig-

Veda nor in Atharva-Veda, while 35 are found in Rig-Veda, 9 in Atharva-Veda, and 10 in both Vedas.

This prolongation of the final stem-vowel seems to have been favored by the feminine form of the suffix. In 46 cases out of the 127 below of lengthened stem-vowel the possessive is found only in the feminine (i. e. *matī*, *vatī*), whereas out of 127 possessives in *mant* and *vant* selected at random only 7 were found to be used in the feminine only. These figures indicate a decided tendency on the part of the final vowel of the stem to lengthen when it is followed by the feminine form of the suffix.¹ It was doubtless this fact which resulted in the mechanical rule of Pāṇini quoted above, viz. that the final vowel . . . of a word is lengthened in a proper name, for, with but very few exceptions (such as *garbhavatī*, *ūdhasvatī*), all words which have only the feminine form of the suffixes are proper names. Professor Bloomfield suggests, with much plausibility, that the explanation of the large proportion of feminine possessives with lengthened final vowel of the primitive is to be found in an effort to put the original stem into word-rhythm with the suffix, *matī*, *vatī*.

Examples of the lengthening of the final vowel of the stem before *mant* and *vant* follow :

manthīvant < *manthin* (cf. *manthivant*),
añjanāvatī,
amarāvatī (cf. Pāṇini, VI, 3, 119),
açitāvānt, AV. (Padap. has *ā*),
āçvāvānt (cf. *āçvavant* and Pāṇini, VI, 3, 131. See also Uhlenbeck, WB., s. v. *āçvāvānt*),
aṣṭhīvānt (cf. Pāṇini, VIII, 2, 12),
kapīvānt,² nom. prop. (cf. Pāṇini, VIII, 2, 11),
iṣṭāvānt,
īndrāvānt (cf. *īndravānt* and *īndrasvant*),

¹ For further evidence of this lengthening and for a number of examples see note to *dhūmāvatī*, below.

² The right of this word to stand here depends upon whether or not this gentleman restricted his collection of monkeys to females. The fact however that *kapīvānt* is also the name of a river would indicate that the word belongs in this list.

indriyāvant (cf. *indriyāvant* and Pāṇini, VI, 3, 131),
ṛtvīyāvant (cf. *ṛtvīyavant*),¹
ṛṣīvant,
udumbarāvatī (cf. Pāṇini, VI, 3, 119),
uttarāvant,
utpalāvatī,
oṣadhīmant,
kanakāvatī (cf. *kanakavatī*),
kaṣerūmant (cf. *kaṣerumant*),
kuṣāvatī (cf. *kuṣavant*),
kr̥ṣānāvant,
kruñcāmant,
kṣemāvatī (cf. *kṣemavant*),
ghṛñīvant,
candrāvatī,
campakāvatī (cf. *campakavatī*),
jayāvatī (cf. *jayavant* and *jayamant*),
jṛmbhāvant,
tāmrāvatī,
trīṣīmant (cf. *trīṣīmant*),
durgāvatī,
guṇīvatī,
devāvant (cf. *devāvant*),
dvārāvatī (cf. *dvāravatī*),
dhūmāvatī (cf. *dhūmavant*),²

¹ This word belongs here if, as the *Petersburg Lexicon*, Grassmann and Monier-Williams think, it comes from *ṛtvīya*, a Rig-Vedic adjective meaning 'in proper time,' 'regular.' In this case there would be no change of meaning when the suffix is added and the possessive would belong to Class 4 (Chap. III, § 4). But it is possible that *ṛtvīyāvant* is derived from the Atharva-Vedic noun *ṛtvīyā*, 'a woman in her courses.' It would then belong to Class 16 (Chap. III, § 16), and would mean 'like a woman in her courses,' i. e., 'regular,' 'in proper time.'

² This word is evidence of the tendency of the final vowel of the primitive to lengthen before the feminine form of the suffix, in that the possessive stem from which the feminine is derived retains its vowel unlengthened. Other such examples are: *kuṣāvatī* (*kuṣavant*), *kṣemāvatī* (*kṣemavant*), *padmāvatī* (*padmavant*), *prasthāvatī* (*prasthavant*), *premāvatī* (*premant*), *brahmāvatī* (*brahmavant*), *bhad-rāvatī* (*bhadravant*), *ratnāvatī* (*ratnavant*), *vasūmatī* (*vasumant*, *vasurant*), *vetrāvatī* (*vetravant*), *ṣarāvatī* (*ṣaravant*), *ṣrutāvatī* (*ṣrutavant*), *salilāvatī* (*salilavant*), *somāvatī*

dhrājīmant,
nirāhāvant (varia lectio for *nirāhavavant*),
padmāvatī (cf. *padmavant*),
parāvant (cf. *paravant*),
parṣūmant,
pidākāvant,
pārdāvant,
pātalāvatī,
pitryāvant,
pippalāvatī,
purāvatī,
puṣkarāvatī (cf. Pāṇini, VI, 3, 119)
puṣṭāvant,
púspāvant (cf. *púspavant*),
posyāvant,
prasthāvatī (cf. *prasthavant*),
premāvatī < *preman* (cf. *premavant*),
phaṇāvant (cf. *phaṇavant*),
barhāṇāvant,
brahmāvatī (cf. *brahmavant* and *bráhmanvant*),
bhaṅgurāvant (RV. VII, 104, 7, &c. Pad. *bhaṅgurāvant*),
bhadrāvatī (cf. *bhadravant*),
mahimāvant < *mahiman*,¹
madāvant,
malayāvatī (cf. *malayavatī*),
maṣākāvatī (cf. Pāṇini, VI, 3, 119),

(somavant), *haṁsāvatī* (*haṁsavant*), *himāvatī* (*himavant*), *mañīvatī* (*mañimant*),
ahīvatī (*ahimant*), *bhogāvatī* (*bhogavānt*). Of course in many of these cases femi-
 nines are made also from the possessives with unlengthened final stem-vowel, but
 in all the above examples the vowel is lengthened *only* before the feminine form
 of the suffix, and not before the masculine or neuter.

¹ Whitney (*Gram.*, § 1233e.) considers this word an example of the insertion
 of *ā* between stem and suffix. In that case he is certainly justified in calling the
 word "odd." Monier-Williams derives the possessive from **mahimā* which he
 makes a feminine = *mahimān* and translates then 'greatness.' But there is no
 justification for assuming *mahimā* as a separate feminine noun. It is simply
mahimān, with *n* dropped and *a* lengthened in composition, which is the only
 position in which the form *mahimā* is found. And this is what we have in
mahimāvant.

māhināvant,
munīvatī (cf. Pāṇini, VIII, 2, 11),
mrgāvatī (cf. *mrgavatī*),
sacanāvant,
samāvant,
yavyāvatī,
ratnāvatī (cf. *rātnavant*),
raṣmīvānt (cf. *raṣmivant* and *raṣmimant*),
laṣaṇāvatī,
vañṣāvatī (cf. Pāṇini, VI, 3, 120),
vacanāvant,
vanakapīvant,
vayūnāvant (cf. *vayūnavant*),
varaṇāvatī,
vasūmatī (cf. *vāsumant* and *vāsuvant*),
vātāvant (cf. *vātavant*),
vibhūmānt (cf. *vibhumānt*),
viṣvādevyāvant (cf. Pāṇini, VI, 3, 131),
viṣvāvant (cf. *viṣvavant*),
viṣūvānt (cf. *viṣuvānt*),
dākṣiṇāvant,¹
vīryāvant (cf. *vīryāvant*),
ṣubhrāvant (cf. *ṣubhravatī* and *ṣubhramatī*),²
vrkkāvatī,
ṣatāvant (cf. *ṣatāvant*),³
vṛṣṇyāvant,
vr̥jīnīvant (= *vr̥jīnavant*),
vetāvant,

¹ Grassmann lists *dākṣiṇāvant* as two words, the first from *dākṣiṇa* with lengthening of the *a*, and the second from *dākṣiṇā*. The former he translates, not at all plausibly, 'tüchtig,' 'kräftig,' and the latter 'reichlichen Opferlohn gebend,' 'gabenreich.' For Grassmann's views as to the semantics involved cf. his *Wörterbuch*, s. v. *dākṣiṇa*.

² *ṣubhrāvant* occurs once in Rig-Veda (IX, 15, 3). Padap. has *ṣubhrāvant*.

³ *ṣatāvant* is considered a possessive by some and translated like *ṣatāvant*, 'containing or possessing a hundred,' but, far less probably, is resolved by others into *ṣata* + *avant* (present participle < *Vav*) and translated 'helping a hundred-fold.' The discussion centers round RV. VI, 47, 9.

vetrāvati (cf. *vetravant*),
ṣāktivānt (cf. *ṣaktimant*),
ṣarāvati (cf. *ṣaravant*),
ṣunāvānt (cf. *ṣunāvānt*),
ṣrutāvati (cf. *ṣrutavant*),
sāptivānt,
sarvāvānt (cf. *sarvavant*),
salilāvati (cf. *salilavant*),
sāhāvānt,
sahāvānt (cf. § 7, end),
sidhrakāvānt,
sutāvānt (cf. *sutavant*),
sukhāvānt (cf. *sukhavant*),
sr̥kāvānt (cf. *sr̥kavant*),
sr̥gāvānt (cf. *sr̥gavant*),
somāvati (cf. *somavant* and Pāṇini, VI, 3, 131),
sphūrjāvānt,
svādhitivānt,
haṁsāvati (cf. *haṁsavant*),
hanūmant (cf. *hanumant*),
hitāvānt (cf. *hitavant* and Chap. III, § 6),
himāvati (cf. *himavant*),
hīrīmant < *hīri* = *hāri* (cf. *harimant* and *hārivānt*),
hṛṣīvānt < *hṛṣi* = *harṣa*,
hlādikāvānt,
hlādukāvānt,
bhogāvati (cf. *bhogavānt*),
vīraṇāvati (cf. Pāṇini, VI, 3, 119),
maṇivati (cf. *maṇimant* and Pāṇini, VIII, 2, 11),
ahivati (cf. *ahimant* and Pāṇini, VIII, 2, 11).

To these examples must be added those formed in very early times from pronominal stems (cf. Chap. III, § 16 and Whitney, *Gram.*, §§ 457, 494, 517, 1233f.). They are:

māvant,
tvāvant,
yusmāvant,

yuvāvant,
tāvant,
etāvant,
yāvant,
īvant,
kīvant.

§ 5. Systole. In a number of well-authenticated words the final long stem-vowel of the primitive is shortened before the possessive suffix. Whitney calls this shortening a "special irregularity." It appears however in a score of words. In most cases it is either a wrong reading or the vowel has been shortened metri causa. Or the shortening may be due in a case or two to analogy with the original stem of the noun. Thus *īrsyavant*, 'envious', seems to be from *īrsyā*, 'envy'. The vowel was perhaps shortened thru the influence of *īrsya*, mfn., 'envious'.

Examples are :

anuvākyavant,
āmikṣavant,
pādukavant,
puronuvākyāvant,
pratiṣākhavant,
gāurimant,
prāṇadāvant (cf. *prāṇadāvant*),
tuvīrāvant,¹
māyāvant (cf. *māyāvant*),
lālavant (perhaps also *lālamatī*),
ṣaryānavant (if for *ṣaryāṇāvant*),
sarasvatīvant < *sarasvatī* (cf. *sārasvatīvant*),²
sāukhavatī (wrong reading for *sukhāvatī*),
susūmānt,³

¹ According to Grassmann < *tuvī* + *īrāvant* = *īrāvant* (< *īrā*). *Petersburg Lexicon* considers the word a contraction of **tunīravant*.

² Another example of double possessive suffix is *āvasadvant*.

³ This word appears only once in RV. (x, 3, 1). Grassmann derives it from *susū*. Whitney (§ 1235d.) says it appears to be primary.

vallimant < *valti*,
yājyāvānt,
īrsyāvānt < *īrsyā*,
śipravānt < *śiprā*.

It is possible that in several of the above examples the shortening was due to word-rhythm, but the evidence is not conclusive. In the actual forms of several of the above words in the texts the shortened vowel is either preceded or followed, or both preceded and followed, by a syllable containing a long vowel. Thus *tuṣṭirāvānt* appears only twice (RV. x, 64, 4 and x, 64, 16), both times in the form *tuṣṭirāvān*. *puronuvākyāvānt* shows the forms *puronuvākyavantam* (Çatapatha-Brāhmaṇa, 9, 3, 1, 16) and *puronuvākyavantas* (Kātyāyana-Çrāuta-Sūtra, 1, 2, 6). *pratiṣākhavānt* appears in the Mahābhārata (14, 955) as *pratiṣākhavān*. *prāṇadāvān* is a manuscript reading for *prāṇadāvān* in Atharva-Veda, 4, 35, 5. The Çatapatha-Brāhmaṇa (13, 5, 4, 12) has *māyāvattara* (< *māyāvānt*, which the *Petersburg Lexicon* says is metri causa for *māyāvānt*). The only form of *suṣumānt* is *suṣumān* (RV. x, 3, 1). The only form of *śipravānt* is *śipravān* (RV. vi, 17, 2). *yājyāvānt* occurs only in the Çatapatha-Brāhmaṇa. Its forms are: *yājyavān* (4, 1, 1, 26), *yājyavantam* (9, 3, 1, 16), and *yājyavat* (11, 2, 1, 6). *anuvākyavānt* has the form *anuvākyavān* in the Çatapatha-Brāhmaṇa. Here the shortened vowel (*ya*) is preceded and followed by a syllable with a long vowel (Çatapatha-Brāhmaṇa, 4, 1, 1, 26). In Āçvalāyana-Çrāuta-Sūtra, however, the possessive appears with a long *yā* (1, 5, 30), but that syllable is followed by one with a short vowel. In *lālavānt*, *lālamatī*, *īrsyāvānt* and *çaryāṇavānt*, the shortened vowel is preceded by a syllable with a long vowel.

The following words oppose the theory of word-rhythm as applied to this shortening. *sarasvatīvānt* appears only in Kātyāyana-Çrāuta-Sūtra (9, 1, 20). It there takes the form *sarasvatīvati*. *vallimant* appears in the Gīta-govinda as *vallimat*. The only form of *pāḍukavānt* is *pāḍukavatīm* (Hemadri's Caturvarga-Cintāmaṇi, 1, 711, 10). *āmikṣavānt* appears in the genitive *āmikṣavatām* in the Tāittirīya-Brāhmaṇa (2, 7, 16, 4).

§ 6. Loss of final vowel. There are a half-dozen or more instances of the loss of a final vowel before the possessive suffixes. Whitney mentions only one of the cases and dismisses it as a "special irregularity." Pāṇini (IV, 2, 87) notices three of the examples, but attempts to formulate no rule.

The examples are :

naḍvant < *naḍa* (cf. Pāṇini, IV, 2, 87).

vānanvant, probably for **vananavant* (cf. *vanānū* and Whitney, § 1233e. and Grassmann, s. v.).

vetasvant, probably < *vetasa* (cf. Pāṇini, IV, 2, 87).

ḡaradvatī, probably < *ḡaradā*, with loss of the *a* thru the influence of *ḡaradvant*.

hiraṇvant, nom. prop., probably < *hiraṇya* (cf. *hiraṇyavant*). *hiraṇ-vant* and *hiraṇ-māya* may seem to be sufficient evidence for the assumption of an original stem *hiraṇ*. But it is much more likely that *hiraṇmāya* is for *hiraṇyamāya*, which occurs in the Ṣatapatha-Brāhmaṇa. The analogy of *hiraṇmāya* may have caused the loss of the *ya* in *hiraṇvant*.

kumudvant, probably < *kumuda* (cf. *kumudavatī* and Pāṇini, IV, 2, 87).

mahiṣmant (if < *mahiṣa*, cf. Chap. I, § 19, note).

dhāyadvant < *dhayati*.

hāritvant < *hārita* (cf. Chap. I, § 19, note).

kakṣīvant, from *kakṣyāvant*, according to the Kāçikā Vṛtti, followed by Grassmann and Monier-Williams. This derivation is, however, by no means absolutely convincing.

§ 7. Loss of final consonant. There are nearly 50 cases in which the *n* of final *an* or *in* of the stem is lost before the possessive suffix. This loss of *n* is the usual one in the middle forms of the stem or before a case-ending or suffix beginning with a consonant (cf. Whitney, *Gram.*, §§ 256, 421, 439). Whitney's general statement in regard to *vant* (§ 1233b.) that nouns in *an* more often retain the *n*, while true for the older language, does not hold good for the entire literature, since the *n* is lost as often as it is retained. The retention of the *n* is thoroly Vedic. Rig-

Veda retains the *n* in 13 possessives and loses it in 2. Atharva-Veda retains it in 9 and loses it in 2.

In several of the examples lengthening of the remaining *a* has taken place. The same word may thus be found with two or even three parallel possessive forms: 1. With final *n* retained; 2. With simple loss of the *n*; 3. With lengthening of the remaining vowel.

Stems in *in* always lose the *n* before the possessive suffix, and very rarely is there compensatory lengthening of the *i*.

Examples of the loss of final *n* follow:

açmavant (cf. *açmanvant*),

açvimant < *açvîn*,

âtnavant (cf. *âtmanvant*),

kṣāmimant < *kṣāmîn*,

gaṇimant < *gaṇîn*,

carnavant < *carman* (cf. *carmanvant*),

jannavant < *janman*,

tardnavant < *tardman*,

daṇḍimant < *daṇḍîn*,

dhârmavant < *dhârman*,

dhāmavant < *dhâman*,

narmavatî < *narman*,

nāmavant < *nâman*,

parvavant < *parvan*,

pāmavant < *pâman*,

prāṇimant < *prāṇîn*,

premavant < *premân* (cf. *premāvatî*),

brahmavant (cf. *brahmāvatî* and *brāhmaṇvant*),

manthivant < *manthîn* (cf. *manthīvant*),

mahimāvant < *mahimân*,

rājavant < *rājan* (cf. *rājanvant*, which according to Monier-Williams is anomalous for *rājavant*. Cf. also Pāṇini, VIII, 2, 14.),

romavant < *roman* (cf. *romanvant*),

lōmavant < *loman*,

varmavant < *varman* (cf. *varmaṇvant*),

varṣmavant < *varṣmân*,

vyomavati < *vyoman*,
çarmavant < *çarman*,
çaçimant < *çaçin*,
çīrṣavant < *çīrṣan* (cf. *çīrṣanvant*),
çleṣmavant < *çleṣman*,
çvavant < *çvān* (cf. *çvānvati*),
ṣoḍaçimant < *ṣoḍaçin*,
saptavant < *saptan*,
sāksimant < *sāksin*,
sāmavant < *sāman* (cf. *sāmanvant*),
sidhmavant < *sidhman* (cf. Pāṇini, v, 2, 97),
soṣmavant < *soṣman*,
sthāmavant < *sthāman*,
hastimant < *hastin*,
hemavant < *heman*.

There is at least one example of the loss of final *s* before the possessive suffix :

prṭhupājavant < *prṭhupājas* (cf. *pājasvant*).

sahāvant and *sāhāvant* each occurs twice in Rig-Veda. They have the same meaning and both have heretofore been thot to come from *sahá*. But, as the accent would indicate, they are probably of different origin. *sahāvant*, 'powerful', is, as usually considered, derived from the adjective *sahá*, 'powerful', with lengthening of the final vowel, but with no change of meaning. *sāhāvant*, 'powerful', is, however, likely formed, like *sāhasvant*, from the noun *sāhas*, 'power'. But the former has incurred loss of the final *s* and compensatory lengthening of the preceding *a*. This process may have been favored by the analogous one among *n*-stems, and by the form *sahá*, a synonym of *sāhāvant*. If the above explanation is correct, then *sāhāvant* belongs with *prṭhupājavant* as an example of the loss of final *s* before the possessive suffix.

§ 8. Change in quality of final vowel.

In a dozen or so of words there is a change in quality of the

final vowel of the stem before the suffixes. The change in several of these cases is the sporadic lightening of short *a* to an *i* or *u* vowel which appears here and there thruout the language (cf. Whitney, *Gram.*, § 249). But *u* and *i* also become *a*, and *r* becomes *u* or *ī*.

The following are examples :

añçavant, probably for *añçumánt* ; *jāmbuvant*, for *jāmbavant* ; *tvastṛimant*, *tvastṛīmatī*, *tvastīmatī* and *tvastūmant* (probably a Prakritic form), for *tvástṛmant* ; *dhṛtamati*, for *dhṛtīmatī* (cf. *dhṛtavant*) ; *vajrivant*, for **vajravant* ; *vrjinīvant*, for *vrjinavant* ; *nyubjīmant*, < *nyubja*.

On the above and other changes of stem finals in composition, cf., in general, Whitney, *Gram.*, § 1315.

§ 9. Insertion of a letter between stem and suffix.

In a score of words a vowel or a consonant has been inserted between the stem and the possessive suffix.

Such cases are :

a. *a* in

āpavant < *ap*,
puñsavant < *puñs* (cf. *puñsvant*),
īśāvant < *īś* (according to Grassmann).

b. *ā* in

çavasāvant < *çāvas*,
sahasāvant < *sāhas* (cf. *sāhasvant*). This word and the preceding one, *çavasāvant*, are not derived, as some think, from the instrumentals *sahasā* and *çavasā*, but they are from the noun-stems *sāhas* and *çāvas*. The two nouns are synonymous, as are the two adjectives. All are common words in the Rig-Veda. The *ā* was, doubtless, inserted between stem and suffix thru analogy with the instrumentals *sahasā* and *çavasā*, each of which is the most frequent form in Rig-Veda of its respective stem. Nor is it necessary to assume an intermediate, hypothetical noun (*sahasā*, *çavasā*). The instrumentals approach the possessives semantically by the expression of possession of strength and might.

avidviśāvant, probably < *avidviś*.

c. *i* in

udanimánt < *udán* (cf. *udanvánt*).

d. *ī* in

jyōtisīmānt. The *Petersburg Lexicon* derives this word from *jyōtis*. Whitney thinks that the *ī* was irregularly inserted after the analogy of *tāviṣīmānt*. Monier-Williams derives the possessive from the dual of *jyōtis*, and translates it 'possessing the two luminaries (moon and sun).'

ṣiprīnīvant is found only once in Rig-Veda (x, 105, 5), where it is an epithet of Indra. PBW. derives it from *ṣiprīn*. It is probably derived, however, from **ṣiprīnī*, a noun formed from the feminine of *ṣiprīn* after the analogy of *ṣiprā* (cf. *ṣipravānt*, < *ṣiprā*, which is also applied to Indra in Rig-Veda). Some influence may have been exerted also by *vājīnīvant*, which is from *vājīnī*, the feminine of *vājīn*, and which is likewise used in Rig-Veda of Indra.

e. *d* in

ṣimidvant, perhaps < *ṣimi* = *ṣimī* (cf. *ṣimīvant*).

f. *n* in

gartanvánt < *garta*,

māṇsanvánt (cf. *māṇsavant*),

vádhanvant < *vadha*,

vānanvant. An *n* has been inserted in *vānanvant* according to Whitney (§ 1233e.). But Grassmann thinks the word is for **vananavant* (< *vanánā*). Cf. § 6.

búdhanvant < *budha*.

g. *s* in

īndrasvant (cf. *īndravant* and *īndrāvant*),

mahiṣmant < *mahi* (cf. Chap. 1, § 19, note),

māhiṣvant < id. (cf. Chap. 1, § 19, note).

ṣuciṣmant is formed from *ṣūci* under the influence of *ṣocīś*, a very common Vedic word, and of *ṣocīṣmant*. Both *ṣuciṣmant* and *ṣocīṣmant* are used in Rig-Veda as epithets of Agni.

§ 10. Miscellaneous. *purudvant* < what?

śīlāmāvatī, according to Grassmann, from **śīlá* (= *śīrá*) as *yātumāvant* is < *yātu*.

yātumāvant < *yātu* (cf. *yātumant*). Sāyaṇa derives *yātumāvant* from *yātu-ama* and the secondary suffix *vant*. Benfey (*Grammatik*, §§ 269, 420) considers the suffix primary in this word. In this possessive, as well as in *śīlāmāvant*, Grassmann (*WB.*, s. v. *staránt*) considers *māvant* a double secondary suffix formed from *mān-vant* with loss of the *n* and lengthening of the *a* (cf. § 4). The formation of the possessive stem remains unclear, but the suffix *vant* is certainly secondary in this word, and Grassmann's suggestion is plausible if not convincing.

harṣumant, apparently < *harṣu*, which is nowhere quoted.

apsumānt, 'being in the waters', < *apsú*, loc. plu. of *áp*.

"Eine ungrammatische Bildung", *Petersburg Lexicon*.

Contraction takes place in several words. Thus :

hiraṇvant, for *hiraṇyavant* (cf. § 6),

kakṣīvant, perhaps for *kakṣyāvant* (cf. § 6),

bhāvant, for *bhāgavant* (cf. Whitney, § 456).

CHAPTER III.

MEANING.

The two suffixes, *mant* and *vant*, are in the main identical as to signification and will be treated together. No attempt will be made at this place at tracing their historical development in meaning, for in most of the individual cases the semantic relation of the word to the original meaning of the suffix can be readily perceived. The various meanings that *mant* and *vant* bring to a word, when added to it, will be listed, therefore, in the order of the frequency of their appearance. The relative frequency of occurrence will be noticed for each meaning. Where differences

exist between *mant* and *vant* as regards usage, or as regards the extent of a class of meaning, they will be specially noted. Attention will also be paid to differences between the Vedic and the later literature.

Of course it must be understood that the same word may belong to several classes of meaning. Thus *ántarant* signifies 'having an end' (Class 1) or 'ended' (Class 5) or 'containing a word which has the meaning of *anta*' (Class 3). Again, *praṇāta-vant*, 'bowed', agrees in meaning with *praṇāta* and belongs to Class 4. It is a past participle in signification and also belongs to Class 5. It further means 'bowing', and is listed under Class 2. However, in computing the proportions in the following paragraphs each word has been counted under each of its meanings.

Proper names have not been counted as it is frequently difficult or even impossible to determine what was the original literal meaning of such a word.

§ 1. The primary signification of both suffixes was that of possession. The evidence lies (1) in the fact that this meaning persists to latest times in a larger number of words than that of all other meanings together; (2) in the fact, as mentioned below, that the percentage of this meaning is considerably higher in the older language than in the later; (3) in the preservation of this meaning in the Avestan suffixes and in the Greek suffix *-φειν* and the Latin *-ōsus* (cf. Chap. I, § 4).

This primary meaning is capable of manifold expressions, the origin of most of which is perfectly apparent, such as 'having, possessing, provided with, supplied with, furnished with, endowed with, adorned with, containing, filled with, abounding in, rich in, armed with, wearing, bearing, carrying, &c.' But some of its variations are a trifle less apparent, such as *ānasvant*, 'yoked to a cart,' < *ānas*, 'cart,' and *nīyútvant*, 'drawn by a team of horses,' < *nīyút*, 'team of horses.'

Nearly 60% of all words ending in *mant* and *vant* retain clearly the idea of possession. The proportion is, however, somewhat higher in the case of *mant* than in that of *vant*. *vant*, as a

consequence of its numerical superiority, has shown itself more flexible in meaning than the other suffix. The proportion of words that retain the original meaning is several per cent higher in the older than in the later literature.

A few examples of this class are :

- kṣīrāvant*, 'having milk,' < *kṣīrā*, 'milk';
āmavant, 'violent,' < *āma*, 'violence';
astimant, 'possessed of property,' 'opulent,' < *asti*, 'existent,'
 'present';¹
aksimant, 'possessing eyes,' < *ākṣi*, 'eye';
rājimant, 'having stripes,' < *rāji*, 'stripe.'

§ 2. The next largest class, embracing 7 % of the *vant*'s and 10 % of the *mant*'s, is that in which the suffix converts the word to which it is added into a present active participle. Originally these present participles were equivalent to simple possession, e. g.

- usmavant*, 'burning,' < *usma*, 'heat';
chāndasvant, 'desiring,' < *chāndas*, 'desire';
ālāpavant, 'speaking,' < *ālāpa*, 'speech';
gatavant, 'going,' < *gatā*, 'a going';
dr̥ṣimant, 'seeing,' < *dr̥ṣi*, 'sight';
upalabdhimant, 'perceiving,' < *upalabdhi*, 'perception.'

But from analogy with these and kindred possessives formed from nouns the suffix *vant* was often added to past participles and such words as the following arose :

- proṣitavant*, 'sojourning away from home,' < *proṣita*, 'absent';
pranātavant, 'bowing,' < *pranāta*, 'bowed';
kliṣṭitavant, 'suffering pain,' < *kliṣṭita*, 'molested';
avāptavant, 'obtaining,' < *avāpta*, 'obtained.'

While present participles are formed at all periods of the language by adding the possessive suffixes to nouns, the formation

¹ Cf. *τὰ ὅντα* and *ἡ οὐσία*. Cf. also Sanskrit *sat*, m., 'a good person,' nt., 'that which is good,' and Sanskrit *vāsu*, Greek *τὰ ἀγαθὰ*, Latin *bona*, German *das Gut*, *Hab' und Gut*, English *goods*.

by means of *vant* and the past participle is limited to the later language, there being no examples in Rig-Veda.

Words that will illustrate the above transition of the suffixes from possessive to temporal value are :

gatimant, 'possessed of motion', 'moving', < *gāti*, 'a going';
yābhavant, 'having sexual intercourse', < *yābha*, 'sexual intercourse'.

As seen by the examples above the meaning of possession slips over very easily into that of a present participle, and it is frequently difficult to say to which of the two classes a word belongs. A large number of words which still retain very clearly the original idea of possession are in reality at the same time present participles. The impossibility of always translating accurately the Sanskrit word into English is responsible for much hesitation as to the class to which a word belongs.

An effort has been made however to distinguish the two classes on the basis of clearness of retention of the original meaning. Thus *kṣīrāvant* means 'having milk', and is plainly possessive in meaning. But *gatimant* means rather 'moving' than 'possessed of motion' and is listed in Class 2.

§ 3. This class is somewhat smaller than the one preceding. Here the suffixes denote 'containing the root or word, or a derivative of the root or word'. This class of signification is by its very nature limited to post-Vedic, and very largely to Brāhmaṇa texts. No examples are found in Rig-Veda. There is a marked tendency to employ *vant* in this connection, even with words which would phonetically require *mant*, *vant* being used just six times as frequently as *mant* (cf. Chap. I, § 2e.).

Some examples follow :

abhivant, 'containing the word *abhi*' ;
jaghnuvant, 'containing an intensive form of the √ *han*' ;
adhvarāvant, 'containing the word *adhvarā*' ;
āpīnavant, 'containing a form of ā- √ *pyāi*' ;
āpyānavant, id. ;
aptumant, 'containing the word *aptu*' ;
lumant, 'containing the syllable *lu*' ;

bhānumant, 'containing the word *bhānu*' ;
mādhumant, 'containing the word *madhu*' ;
rūnmant, 'containing the word *ru*' ;
vapuṣmant, 'containing the word *vapus*' ;
viṣṇumant, 'containing the word *viṣṇu*' ;
açvimant, 'containing the word *açvin*' ;
dhenumant, 'containing the word *dhenu*' .

For further examples cf. Chap. I, § § 2e., 18-4.

Notice also *pariyastavant*, 'containing the notion expressed by the word *pariyasta*' , and *rakṣitavant*, 'containing the idea of $\sqrt{\text{rakṣ}}$ ' .

§ 4. In a little more than 3 % of the words no change in meaning is caused by the addition of the possessive suffix (*svārtha*, *srārthika*). This is especially the case with past participles and with *bahurīhi* compounds (cf. Chap. I, § 2c., end), but it is by no means restricted to them.

Examples are :

campāvati, name of a town ;
pradharṣitavant, 'arrogant' ;
pr̥ṣadvant, 'speckled' ;
krīḍumant, 'playing' ;
ṛbhumant, 'skilful' ;
nīrvikāravant, 'unchanged' ;
kiṣarāvant, *gaṇa madhv-ādi* ;
prāṇadā'vant, 'breath-giving' ;
sūkṣmamātīmant, 'acute-minded' ;
āçumant, 'swift' ;
çubhrāvant, 'shining,' 'lovely' ;
cirāyusmant, 'long-lived' ;
aplavavant, 'having no ship' ;
anādimant, 'having no beginning.'

§ 5. In 3 % of the *vant*'s and 7 % of the *mant*'s the suffix converts the word into a past passive participle. These past passive participles are sometimes formed by adding *vant* to a past passive participle. In such cases there is of course no change of

meaning, and such words belong also to the preceding class. However, as pointed out above, *vant* is added to past participles only in the later literature (cf. Chap. I, § 2b.). Rig-Veda does not offer a single example of this class of *vant* with the past participle.

Examples are :

udayavant, 'risen' ;
uparāgavant, 'eclipsed' ;
dāhavant, 'heated' ;
apacitimant, 'honored' ;
upapattimant, 'demonstrated' .

§ 6. Another class comprising 3% of the *vant*'s, if all such words are reported by the dictionary, is that in which the past passive participle is changed into a past active participle by that suffix. Cf. Whitney, *Gram.*, §§ 959, 960 ; Thumb, *Grammatik*, § 618 ; Bartholomae, *KZ.*, XXIX, 526 and *Iran. Grundriss*, I, §§ 52, 1b., 209, 10 ; *ZDMG.*, XLVI, 302 ; *IF.*, III, 20. The heading of Whitney's chapter on this class of possessives : " Past Active Participle in *tavant* (or *navant*) " would exclude such words as *pakvavant* and *niśiddhavant*, which have as much claim to consideration here as has *kṛtavat*. *ta* and *na* belong to the participial stem and not to the suffix.

The use of *mant* in this connection is precluded by the *a*-terminations of the past participles. As in the case of the formation of past passive participles (with no change of meaning) and of present active participles from past passive participles (Classes 2, 4, 5, 12 ; cf. also Chap. I, § 2b.), it is only in the later language that *vant* may be added to the past passive participle, changing it into a past active participle, but there this function becomes very common.

Only one example is available for Atharva-Veda, viz., *açitāvant* (IX, 6, 38). As to Rig-Veda, Whitney says (*Gram.*, loc. cit.), " Derivative words of this formation are found in Rig-Veda, but without anything like a participial value." This statement is slightly misleading, for in the very few possessives of this forma-

tion in Rig-Veda, the first element is in every respect a noun, altho the noun was formed originally from the past participle. Such possessives have no more right to be listed here than those from original noun-stems, altho it was in such cases that this class had its origin. Further, Rig-Veda offers one example of a past active participle which is derived directly from a past passive participle and which retains its participial value, viz., *hitāvant* (RV. I, 180, 7), which Grassmann renders 'der sein Gut versteckt hat' (Padap. has *hitāvant*, q. v. also in Hitopadeṣa; cf. Chap. II, § 4).

The resulting participle may be used as a simple participle (usually predicatively), but much more frequently the copula is omitted, and the participle comes to be used as a finite verb, expressing either perfect or imperfect time. As Whitney points out (§ 960), this formation was originally restricted to transitive verbs with an object expressed, but it was later made very freely from intransitive verbs.

A few examples follow :

gatavant, 'having gone', < *gata*, 'gone' (cf. Eng. *having gone* < *gone*);

pravṛttavant, 'having commenced' ;

tyaktavant, 'having left' ;

prattavant, 'one who has given' ;

uktavant, 'one who has spoken' ;

pakṣavant, 'one who has cooked' ;

niṣiddhavant, 'having warded off' ;

niruddhavant, 'having (= he has) besieged' ;

prasthitavant = *pratasthe*, 'he has set out' ;

vyāpāditavant, 'he has destroyed'.

§ 7. In 3 % of the examples the suffixes are used actively instead of passively and possessively, and have the meaning 'giving, granting, bestowing, offering, yielding, paying, inflicting, &c.'

A similar transfer of meaning may be seen in such compounds as *citrārādhas*, 'giving good gifts'. Some examples in *mant* and *vant* are :

āpnasvant, 'giving property';
karavant, 'paying tribute';
jāvant, 'granting offspring';
bhūvadvant, 'giving prosperity';
dānavant, 'bestowing gifts';¹
dāksināvant, 'offering sacrificial reward';
daṇḍapārusyavant, 'inflicting severe punishment';
ōmanvant, 'giving help';
omyāvant, id.;
iḍāvant, 'granting fresh vital spirits';
praḍaṇḍavant, 'inflicting harsh punishment';
parāvant, 'offering beatitude';
urugāyavant, 'offering space for motion';
ādaravant, 'showing respect';
abhiṣṭimant, 'rendering assistance';
upakṛtimant, 'giving help';
dhenumant, 'yielding a nourishing beverage';
ṛddhimant, 'bringing or bestowing wealth'.

§ 8. Another class of nearly 3% in extent is that in which the suffixes signify *relation*, with the meanings 'connected with, relating to, belonging to.' The semantic relations between the derivatives in *mant* and *vant* and the words from which they are derived become more and more loose and indefinite. So we find that words belonging to this division where the suffixes express merely a general relation are proportionately several times as frequent in the later literature as in the Rig-Veda. This class is, however, semantically closely allied to Class 1, and in many cases supplies the link between the original and other secondary significations of *mant* and *vant*.

Examples are :

adr̥ṣṭavant, 'connected with destiny';
prakāravant, 'belonging to a species';
kāarakavant, 'relating to one who is active in anything';
ārṣeyavant, 'connected with sacred descent';

¹ Cf. *dāmanvant*, 'furnished with gifts'.

ukthavant, 'connected with an *uktha*' ;

gatimant, 'connected with a preposition or some other adverbial prefix'.

§ 9. This class is nearly equal in size to the preceding one, and, like it, is closely related to Class 1. It includes words to which *mant* and *vant* add the idea of accompaniment or association. Naturally the names of the gods form a large part of this class, and for this reason the proportion of such possessives is three times as large in Rig-Veda as in the remaining literature.

Thus :

paramānavant, 'accompanied by the Pavamāna-stotra' ;

pūṣaṇvānt, 'accompanied by Pūṣān' ;

ṛṣīvant, 'associated with the Rishis' ;

viṣṇuvant, 'attended by Viṣṇu' ;

āṅgīrasvant, 'accompanied by the Angirases' ;

īndrāvānt, 'associated with or accompanied by Indra' ;

ulkuṣīmant, 'accompanied by fiery phenomena' ;

marútvant, 'attended by the Maruts'.

§ 10. In 2% of all *mant* and *vant* possessives the suffixes give to the original word, in addition to the idea of possession, a meliorative or majorative value (cf., in general, Breal, *Essai de Sémantique*, p. 112).¹ Examples, while numerous for *vant*, are very rare for *mant*. Rig-Veda has only one or two cases with either suffix.

Following are examples :

veṣavant, 'well-dressed' (= *suveṣa* or *suveṣavant*) ;

ākāravant, 'well-formed', < *ākāra*, 'form' (cf. Eng. *shapely*) ;

ūdhasvatī, 'having full udders', < *ūdhas*, 'udder' ;

kēṣavant, 'having long hair', < *kēṣa*, 'hair' ;

garbhavatī, 'having a full womb' i. e., 'pregnant', < *garbha*, 'womb' ;

gātravant, 'having a handsome body', < *gātra*, 'body' ;

¹ Notice English slang expressions such as 'having a head' (big head).

dvārvant, 'having many doors', < *dvār*, 'door';
picīṇḍavant, 'having a large belly', i. e. 'corpulent', < *picīṇḍa*
 = *picāṇḍa*, 'belly';
urasvant, 'broad-chested', < *uras*, 'chest';
rājāvant, 'having a good king', < *rājan*, 'king';
udaravant, 'having a large belly', i. e. 'corpulent', < *udāra*,
 'belly';
ṣarādevant, 'having many years', i. e. 'aged', < *ṣarād*, 'year';
alimant, 'swarming with bees', < *ali*, 'bee';
hanumant, nom. prop., 'having large jaws', < *hānu*, 'jaw'.

§ 11. This class includes words containing the idea 'surrounded by', 'covered with'. It is a somewhat smaller class than 10, but is distributed uniformly thruout the literature. In this class also examples for *mant* are rare.

Some of the examples are :

āḍityavant, 'surrounded by the Ādityas';
āstarāṇavant, 'covered with a cloth';
kuṣavant, 'covered with Kuṣa grass';
carmavant, 'covered with skins';
toyavant, 'surrounded by water'.

§ 12. In a considerable number of words *vant* is used as a noun-suffix of agency. To this class should be added many of the words of Class 6. There are very few examples of the use of *mant* in this sense, and only one or two cases with either suffix in Rig-Veda.

The following are examples :

atanavant, 'one who wanders', < *atana*, 'act of passing on';
kāṇḍavant, 'an archer', < *kāṇḍa*, 'arrow';
kriyāvant, 'one who performs an action', < *kriyā*, 'action';
nābhidhāvant, 'one who does not assist';
veṣavant, 'the keeper of a brothel', < *veṣa*, 'brothel';
yāvamant, 'one who cultivates grain', < *yava*, 'grain'.

§ 13. In another class, in which the meaning has not gone far away from its original, the suffixes convey the idea 'consisting

of', 'composed of'. About 1 % of all the examples belong here, divided in the usual proportion between *mant* and *vant*, but they are confined almost entirely to post-Vedic literature.

A few instances are :

avyayavant, 'consisting of an indeclinable word', < *avyaya*, 'an indeclinable word' ;

gaṇāvant, 'consisting of a series or class', < *gaṇā*, 'series', 'class' ;

gómant, 'consisting of cattle'.

§ 14. In about 1 % of the possessives the suffixes have causative value and mean 'making, causing, forming &c.' e. g.

āḍambaravant, 'making a great noise', < *āḍambara*, 'a great noise' ;

kṣudhāvant, 'causing hunger', < *kṣudhā*, 'hunger' ;¹

ghoṣavant, 'making a noise', < *ghoṣa*, 'noise' ;

taḍāgavant, 'making a tank', < *taḍāga* = *taḍāka*, 'tank' ;

kacchūmatī, 'causing itching', i. e. *Carpopogon Pruriens*, < *kacchū*, 'itch' ;

tantumant, 'forming threads', < *tantu*, 'thread'.

§ 15. In a little less than 1 % of all *mant* and *vant* possessives the suffixes express a state of contiguity : 'being in, near, at or above'.

Thus :

āgravant, 'being at the top' ;

uttarāvant, 'being above' ;

agnivánt, 'being near the fire' ;

agnimánt, id.

§ 16. In a number of the *vant* possessives (less than 1 %) the suffix expresses resemblance or similarity (cf. Whitney, *Gram.*, §§ 457, 494, 517, 1233f. and Bartholomae, *KZ.* xxix, 497). Next to that of possession this is perhaps the oldest meaning of

¹ Cf. *kṣudvant*, 'hungry', < *kṣudh*, 'hunger'.

the suffix. Most of these words, especially those in use in the earlier language, are formed from pronominal stems. The final vowel of these pronominal stems is always lengthened before the suffix.

From this class arose the indeclinable or adverbial suffix *vát*, which signifies 'in the manner of', and which finally becomes almost 1/7 as common as the possessive *vant* (cf. Pāṇini, v, 1, 115, &c., Whitney, *Gram.*, § 1107, and Delbrück, *Grundriss*, III, 1, p. 613). The step was not a difficult one, as *vát* is simply the adverbial accusative neuter of *vant* and is identical in meaning with this class of possessive *vant*'s.

There seem to be no good examples of possessive *mant* with this meaning of 'like to', 'resembling', nor is it likely that the suffix was ever so used. *tantumant*, however, < *tantu*, 'thread', appears to belong to this category in a single passage (Āpastamba's Āraṇyaka-Sūtra, IX, 8, 5), where Agni is spoken of as '(uninterrupted) like a thread'. It is probable that *mant* was used here because the phonetic rule requiring *mant* with *tantu* was stronger than the semantic rule requiring *vant* to express resemblance.

āṣumant, also, may be thought by some to be such an example, but it means 'quick', rather than 'quick-like', and belongs to Class 4, in which the suffix causes no change of meaning in the word to which it is added. In *āṣumāt*, 'quickly', an Atharvanic word < *āṣú*, 'quick', the *māt* seems to have been modelled after the adverbial suffix *vát*, but under the influence of *āṣumant* (*āṣumat*), 'quick'. There is no reason for believing that this single example of an adverbial *māt* is derived from possessive *mant* as the adverbial suffix *vát* is derived from possessive *vant*, nor for believing therefore that at any time *mant* was used to express resemblance.

The examples of possessive *vant*'s of this class follow :

māvant, 'like me' ;

tvāvant, 'similar to thee' ;

yusmāvant, 'belonging to you' ;

yuvāvant, 'belonging to both of you'. This word and the preceding seem also to belong to Class 8.

tāvant, 'tantus' ;

yāvant, 'quantus' ;

etāvant, 'tantus' ;

īvant, 'tantus' ;

kīvant, found only in the expression *ā kīvatas*, 'how far from here?' (RV. III, 30, 17 ; Nir. VI, 3) ;

īndrasvant, 'similar to Indra' ;

nīlavant, 'blackish' ;

pr̥ṣadvant, 'speckled'. This is a doubtful example, but is given as such by Whitney. It belongs rather to Class 4.

nrvānt, 'like men' ;

kṣāitavant, 'like a prince' ;

nīḍavant, 'nestlike' ;

rtvīyāvant, (cf. Chap. II. § 4, note) ;

aparavant, 'having no superior' ;

paravant, 'subservient', 'dependent'.

Whitney gives this word as an example of this class of *vant*'s but neither it nor the preceding word seems properly to belong in this list. *paravant* is, of course, derived from the adjective *para*. Whitney's literal translation would evidently be 'as if inferior to.' But *para* also means 'superior' and it would seem better to render the possessive 'having a superior.' Further evidence is the word (not quoted by Whitney) *aparavant*. To translate it 'as if not inferior to' would be far-fetched and not in keeping with the usual method of forming possessives. Cf. Chap. I, § 2c.

lohavant, 'a little reddish.'

All of the above examples except *paravant*, *aparavant*, *rtvīyāvant* and *lohavant* are found in the Rig-Veda.

§ 17. In a number of words in the later literature *mant* and *vant* are used equivalently to the English suffix *-able*. e. g.

karuṇāvant, 'pitiable', < *karuṇā*, 'pity' ;

ceṣṭāvant, 'moveable', < *ceṣṭā*, 'motion' ;

ārambhaṇavant, 'seizable', literally = *āsañjanavant*, 'having a handle' ;

parihāravant, 'avoidable', < *parihāra*, 'omission';
upalabdhimant, 'perceptible', 'intelligible', < *upalabdhi*, 'perception', 'knowledge'.

§ 18. In a dozen or more words, most of which are post-Vedic, the suffixes mean 'engaged in, occupied in or with, practising'.

Examples are :

garaṇavant, 'occupied in swallowing,' < *garaṇa*, 'the act of swallowing';
tapovant, 'engaged in austerities,' < *tapas*, 'penance';
ālambanavant, 'devoted to the Yogin exercise Ālambana';
niyamavant, 'practising religious observances';
yātumant, 'practising witchcraft or sorcery';
nayavant, 'prudent,' < *naya*, 'prudence'.

The last example illustrates well the origin of this class in Class 1.

§ 19. In a very few words *mant* and *vant* have pejorative value (cf., in general, Breal, *Essai de Sémantique*, p. 109 ff., and Bechstein, "Ein pessimistischer Zug in der Entwicklung der Wortbedeutung," *Germania*, VIII, p. 330 ff.).

A few cases are :

caṅkramāvant, 'moving slowly or crookedly', < *caṅkramā*, 'a going about', 'a walk';
āgamavant, 'approaching for sexual intercourse', < *āgama*, 'approach';
jihvāvant, nom. prop., 'having a greedy tongue', < *jihvā*, 'tongue';
rājavant, 'having a bad king', < *rājan*, 'king'.¹

§ 20. In this class an attempt is made to sum up the various meanings of *mant* and *vant* which have not been classified above,

¹ Cf. *rājanvant*, 'having a good king'.

and of which there are only isolated or sporadic occurrences. These are all, in one way or another, merely variations of the original signification in Class 1.

a. 'receiving'.

açvamedhavant, 'receiving an açvamedha'.

b. 'mentioning'.

âtithyavant, 'mentioning hospitality'.

c. 'showing'.

āsanvánt, 'showing the mouth' ;

parākramavant, 'showing courage'.

d. 'serving for'.

āsecanavant, 'serving for sprinkling' ;

koçavant, 'forming a receptacle' (as a wound).

e. 'contained in'.

araṇīmant, 'being contained in the Araṇis' (as fire).

f. 'made or prepared by'.

kāṇvamant, 'prepared by the Kaṇvas' (as soma).

g. 'representing'.

cākṣuṣmant, 'representing the eye'.

h. 'bound, joined or united with'.

dūrvāvant, 'intertwined or joined with dūrvā grass' ;

barhīṣmant, 'joined with barhīs'.

i. 'author of'.

niruktavant, 'author of the Nirukta', a name of Yāska.

It is thot that the entire number of possessives that are unassignable to any of the above general classes will not more than double that of the examples given in this paragraph. There are very few words that present any real semantic difficulties. But notice *paraṣvant*, 'a kind of snake', and *pārasvant*, 'a wild animal, probably the ass'.

In several cases there is little apparent connection in meaning between the possessive and the primitive word, e. g.

utsaṅgavant, 'having depth', 'deep-seated', < *utsaṅga*, 'haunch', 'lap'.

§ 21. It may be worth while to consider in a more general and coherent manner the relation of the secondary meanings of *mant* and *vant* to the original meaning and to each other.

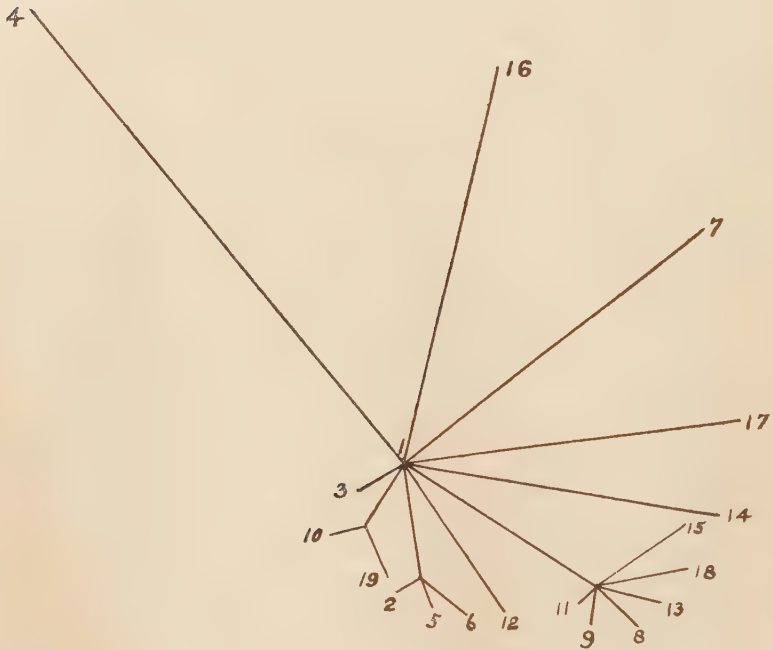
The development of the primary signification of possession into a number of secondary significations is a phase of the common linguistic tendency of a word to acquire new meanings by a simple extension or restriction of the scope of the word, or by the operation of analogy and suggestion. But, to use Breal's words (*Essai de Sémantique*, Paris, 1897, p. 154), "le sens nouveau, quel qu'il soit, ne met pas fin à l'ancien. Ils existent tous les deux l'un à côté de l'autre. Le même terme peut s'employer tour à tour au sens propre ou au sens métaphorique, au sens restreint ou au sens étendu, au sens abstrait ou au sens concret A mesure qu'une signification nouvelle est donnée au mot, il a l'air de se multiplier et de produire des exemplaires nouveaux, semblables de form, mais différents de valeur. Nous appellerons ce phénomène de multiplication la polysémie (de *πολύς*, 'nombreux', et *σημείον*, 'signification')."

In the development of the various secondary significations of *mant* and *vant* from the primary one of possession there is, however, no tendency toward restriction of meaning, but only toward extension. In some cases this extension is due to the nature of

the meaning of the words to which the suffixes are joined. In other cases it is purely psychological in origin. 40% of all possessives in *mant* and *vant*, including all which belong to Classes 2 to 20, owe the extension of their meaning to one of these two causes or to a combination of both. The individual meanings are then, in effect, simply variations of the original theme, in some cases apparently due to the suggestion or extension of some meaning closer to the primary one. So, finally, thru these intermediate steps the suffixes come to mean even the direct opposite of possession and signify 'giving, bestowing, &c.', or even lose all signification whatsoever.

The secondary meaning which stands closest to the primary one is that of 'containing the word or root' (Class 3). Next the suffixes express possession, but are used pregnantly with meliorative, majorative or pejorative value (Classes 10 and 19). A further variation exists in the formation of participles (present active, past passive and perfect active participles) by *mant* and *vant* (Classes 2, 5 and 6). The transition from simple possession may be clearly seen in such examples as *uṣmavant*, 'burning', < *uṣma*, 'heat'; *dāhavant*, 'heated', < *dāha*, 'heat'; *gatavant*, 'going,' 'having gone,' < *gata* (both past passive participle and noun), and then *tyaktavant*, 'having left,' < *tyakta*, 'left'. Class 12, which includes the words in which the *mant* or *vant* is a noun-suffix of agency, is not to be sharply distinguished from Class 6. In the next six classes (11, 9, 8, 13, 18, 15) the suffixes, especially *vant*, become still more general in their use and express in a broad way relation or connection. Class 14 is still further from Class 1. In this class *mant* and *vant* are used as causative suffixes. In Class 17 the meaning changes from subjective to objective and the suffix becomes equivalent to the English suffix *-able*. In Class 7 the suffix has become active instead of passive, and its meaning has swung to the opposite of that with which it started, signifying 'giving' instead of 'having'. In Class 16 where *mant* and *vant* signify resemblance, the connection of meaning with Class 1 is very remote. Finally, in Class 4, the suffixes have no meaning whatever.

The gradual extension of the meaning of possession as well as the relations of the various secondary meanings to the original meaning and to each other may be shown in a rough way by the following diagram in which the figures represent the numbers of the preceding classes. The figures are to be read counterclockwise, thus 1, 3, 10, 19, 2, 5, &c.



PART II.

THE SUFFIXES *MANT* AND *VANT* IN AVESTAN.

CHAPTER I.

THEIR PHONETIC CORRELATION.

§ 1. The rôle of the suffixes *mant* and *vant* is in Avestan small in comparison with the one they play in Sanskrit. They occupy, however, an important position, and retain distinctly their identity. In Bartholomae's *Altiranisches Wörterbuch*¹ there are, exclusive of variant writings of the same word, only 190 words with the *mant* or *vant* suffix, to be compared with two or three thousand in Sanskrit. As compared with *mant*, *vant* is almost twice as common as it is in Sanskrit. Of the 190 possessives in Bartholomae, 168 end in *vant* and only 22 in *mant*. Thus 88 % take *vant* and 12 % take *mant*. That is, in Avestan the *mant* suffixes are only about $\frac{1}{3}$ as numerous as the *vant* suffixes, whereas in Sanskrit they are $\frac{1}{4}$ as numerous.

§ 2. a. In Avestan, as in Sanskrit, most possessives in *mant* and *vant* are formed from nouns. The proportion is even larger in Avestan than in Sanskrit.

b. The class of possessives in which *vant* is added to the past passive participle, which is large in Sanskrit, is represented in Avestan by only an example or two. *vīvarəzdavant* is the only

¹ The Avestan possessives in *mant* and *vant* are indexed according to finals in the appendix to Bartholomae's *Wörterbuch* on p. 1953-4, col. 3 ; p. 1957-8, cols. 2 and 3 ; p. 1959-60, cols. 1, 2 and 3 ; p. 1961-2, col. 1 ; p. 1985-6, cols. 2 and 3. The following possessives have there been omitted: *fšūmant*, 1029 ; *saokavant*, 1550 ; *saokəntavant*, 1550 ; *zaranyāvant*, 1678 ; *zairinyāvant*, 1682. The latter figures indicate the column in the body of the dictionary in which each word is found. All five possessives belong to Index B. 1., which includes substantives and adjectives, with the exception of names of persons and families.

certain instance. Even if, as has been suggested, *xšriptavant* is from **xšvīpta* (Sanskrit *kṣiptá*), the latter is used exactly as a noun, altho a perfect passive participle in origin.

c. In Sanskrit the suffixes are added to a large number of adjectives. There are very few such cases in Avestan :

āfrasāhvant, 'granting a wish', < *āfrasāh*, 'one whose wish is granted' ;

xʷaētumant, 'containing the word *xʷaētuš*', < *xʷaētar*, 'belonging to' ;

pourumant, 'crowded', < *pouru* (*parav*), 'many'.

d. There are few examples in Avestan of the Sanskrit formation of possessives from particles or adverbs by the use of the suffixes. **afrakavant* occurs only once and then in the superlative *afrakavastama*. It seems to be derived from the adverb *fraka*. *čvant* and *čavant* are from pronominal stems, but directly from *čū* or *čī*, adverbial instrumentals of *kar* and *kay*. *uštavant* is derived from an adverb, but it means 'containing the word *uštā*' and belongs to the following class.

e. As in Sanskrit, the suffixes may, theoretically, at least, be added to any part of speech in the meaning 'containing the word'. The scope of this class, which includes some 150 words in Sanskrit, is, however, restricted in Avestan to the following four examples :

xʷaētumant, 'containing the word *xʷaētuš*', < *xʷaētar*, adjective ;

ahumant, 'containing the word *ahū*', < *ahū*, noun ;

uštavant, 'containing the word *uštā*', < *uštā*, adverb ;

ratumant, 'containing the word *rataṽ*', < *rataṽ*, noun.

f. As in Sanskrit there is a group of a dozen words or less in which *vant* is added to pronominal stems to express resemblance. Most of the examples are identical in Sanskrit and Avestan.

The Avestan cases are :

avant,

kvant (Skr. *kīvant*),

aētarant (Skr. *etāvant*),

navant (Skr. *māvant*),
yavant (Skr. *yāvant*),
avavant,
havant,
yūšmāvant, *xšmāvant* (Skr. *yuṣmāvant*),
θwāvant (Skr. *tvāvant*),
hvāvant,
čvant, *čavant* (Skr. *kīvant*),
čyāvant.

g. Jackson (*Gram.*, § 857, 2) wrongly adds the possessives formed by *vant* from numerals to the preceding class, where the suffix expresses resemblance. These words have the meaning of simple possession. Thus, *satavant* means 'hundred-fold', i. e. 'having a hundred'. This class is larger in Avestan than in Sanskrit, *satavant* and *hazanravant* being the only words in the following list which have Sanskrit equivalents. In Avestan *vant* comes to have a distinctive usage with numerals and adds to them the meaning '-fold'.

The examples are :

vīśaitivant,
θriśaθwant,
čaθwarəsaθwant,
pañčasaθwant,
xšvaštivant,
haptaiθivant,
aštaiθivant,
navaitivant,
satavant,
hazanravant.

h. In Avestan as in Sanskrit the suffixes occasionally appear to form primary derivatives (cf. Whitney, *Skr. Gram.*, §§ 1233g., 1235d.). In all such cases the possessives may have been formed from nouns which do not appear in the edited literature. Even if

the suffixes were ever added directly to verbs it was done irregularly and analogically. Analogy between verbs and nouns as the first element of *mant* and *vant* possessives may have been established by means of the use (in Sanskrit very frequent) of *vant* with past passive participles, especially in the formation of past active participles. But there is no evidence that either suffix was ever felt or treated as a suffix of primary derivation.

A few Avestan examples of possible primary derivation are :

stərəθwant,
vībərəθwant,
bəzvant,
ərəzvant,
vīvahvant,
isvant.

i. To complete this paragraph on the parts of speech to which the suffixes are joined two words of doubtful origin must be added, viz. *utavant*, *barəziš-havant*.

§ 3. In the Avesta we find still operating the Indo-Iranian rules for the distribution of *mant* and *vant*. *mant* has not begun to any great extent to encroach upon *vant*, as it has in the Veda. For an account of the historical development of the rules see Part I, Chap. I, § 17. In the Avesta *mant* is employed, with very few exceptions, only after *u* (including *ū* and *ao*, the Avestan form of the Indo-Iranian diphthong *au*); elsewhere *vant* is found. The Avestan rules are :

1. After a word ending in *u*, *ū* (or *ao*), or in a consonant preceded by *u*, *ū* (or *ao*), *mant* was used.
2. After all other words *vant* was used.

We shall now investigate in detail the operation of these rules.

§ 4. The following table shows the distribution of *mant* and *vant* among 137 words which end in vowels. The table is followed by lists of all the words which are counted in it.

Final Vowel	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	81	2
2. <i>ā</i>	11	0
3. <i>ə</i>	0	1
4. <i>aē</i>	1	0
5. <i>ao</i>	0	1
6. <i>i</i>	20	1
7. <i>ī</i>	0	1
8. <i>u</i>	2	14
9. <i>ū</i>	0	2
Totals	115	22

Following are the examples for each vowel with each suffix.

1. *a* with *vant*.

avant,¹ *drafšakavant*, *marždikavant*, *pairikavant*, *aγavant*, *mazgavant*, *čavant* (cf. *čvant*), *hadānaēpatavant*, *satavant*, *aētavant*, *šūitavant*, *utarant* (?), *xšvīptavant*, *zastavant*, *ištavant*, *uštavant*, *darštavant*, *vəhrkavant*, *nyazdavant*, *vīvarəzdavant*, *mīždavant*, *dasaθavant*, *pavant*, *uštānavant*, *uštānavant*, *spānavant*, *gaonavant*, *raočinavant*, *saočinavant*, *azinavant*, *tižinavant* (cf. *tižvant*), *ahunavant*, *rohunavant*, *raoγnavant*, *aršnavant*, *marvant*, *amavant*, *āmavant*, *paēmavant*, *gaomavant*,² *haomavant*, *yavant*, *māyavant*,³

¹Some consider *avant* a contraction by haplology from *avavant* (< *ava*); cf. Jackson, *Gram.*, §§ 194, 442; and KZ. xxix, 498. Bartholomae (*Wörterbuch*, s. v. *avant*) considers this unnecessary and says it is perhaps a new formation from *yavant*, like *yahmāi*, *ahmāi*, &c.

²The origin of *gaomavant* is a matter of dispute. Jackson (*Avesta Reader*) derives it from a noun **gaoma*, but no such noun has been reported. Bartholomae thinks that *gaomavant* comes from *gaomant* and receives the extra syllable thru analogy with *haomavant* with which it is found in 9 out of 11 passages (cf. Bartholomae, *IF.* III, 3, and *Wörterbuch*, s. v. *gaomavant*). It must be noticed, however, that the meaning of *gaomavant* is different from that of *gaomant*, but is the same as that of *gaoman*. May it not be that in *gaomavant* we have **gao-man-vant*? cf. Avestan *paēmavant* < *paēman* and Rig-Vedic *yātumāvant*, *silāmāvant*. Of course *haomavant* may have influenced this formation. See Part I, Chap. II, § 10.

³*māyavant* is a ἀπαξ λεγόμενον (Haðōxt Nask, 2, 16). The text is very ques-

vayavant,¹ *avarant*, *savavant*, *daēvarant*, *nīvarant*, *hvaθwavant*, *hunaravant*, *kāravant*, *čaxravant*, *brātravant*, *vastravant*, *vāstravant*, *urvištravant*, *āθravant*, *xʷāθravant*, *čiθravant*, *pāθravant*,² *puθravant*, *harəθravant*, *vərəθravant*, *hazamravant*, *anusravant*, *ašarant*, *rīšarant*, *vīθušarant*, *havarant*, *barəzišharant*, *yaoxštavant* (cf. *yaoxštivant*), *saokavant*, *saokəntavant*, *aršarant*, *ərəzarant*, *təθryarant* (cf. *təθryāvant*), *paityaršarant*,³ *bərəzarant*, *ryaršarant*, **afrakavant*,⁴ *afrakaδavant*.⁵

a with *mant*.

yātamant,⁶ *arəθamant*.

2. *ā* with *vant*.

xštāvant, *yūšmāvant*, *xšmāvant*, *čyāvant*, *ryāvant*, *θwāvant*, *hvāvant*, *vohvāvant*, *zaranyāvant*, *təθryāvant* (cf. *təθryarant*), *zairimyāvant*.

3. *ə* with *mant*.

raoxšnəmant.⁷

tionable and the origin of this word uncertain. On the authority of the Pehlevi translation Bartholomae compares *mayah*. *māyavant* may however be from *māyā*, with shortening of the final *ā*.

¹ *vayavant* is, according to Bartholomae, formed in connection with the thematic cases of *3vay*, m. Such a derivation is at least open to question. There may have been a neuter noun-stem *vaya* beside *vay*, as in Sanskrit (Rig-Veda, &c.) *vāyas*, nt. stands beside *vī*, m.

² < **pāθra*. Cf., possibly, *pātra* in Rig-Veda, I, 121, 1.

³ *paityaršarant*, nom. prop., is a ἀπαξ λεγόμενον of doubtful origin. Bartholomae questioningly compares *arəšyant*. But *aršarant*, nom. prop., occurs only in this passage with *paityaršarant* (Yt. 13, 109) and is doubtless of the same origin. The two words are probably, *arša-vant* (Sanskrit *ṛkṣa-vant*, nom. prop.) and *pati-arša-vant*.

⁴ Only in superlative *afrakavastəma*, Yt. 13, 26.

⁵ This word is seen by Spiegel in *afrakaδavaitīm* (Yt. 13, 100). But the latter is considered by Bartholomae a future passive participle in origin.

⁶ Darmesteter (*Le Zend-Avesta*, 2, 277) and Bartholomae (*WB.*, s. v.) read for Vd. 20, 1 *yātamatəm* for the manuscript's *yātumatəm*. It is better to consider it with Wackernagel (*KZ.* XLIII, 277) as a form of the familiar adjective *yātumant*.

⁷ Bartholomae thinks that *raoxšnəmant* is from *raoxšna*. For the *ə* < *a* cf. *Iran. Grundriss*, I, 1, p. 173. But Spiegel (p. 221) more reasonably derives it from *raoxšnu* (Skr. *rociṣṇú*).

4. *ae* with *vant*.*raēvant*.5. *ao* with *mant*.*gaomant*.6. *i* with *vant*.

navaitivant, *vanaitivant*, *visaitivant*, *araitivant*, *frazaintivant*,
āzantivant, *ham-varaitivant*, *nairyam-ham-vārsitivant*, *čistivant*,
xšvaštivant, *yaoxštivant* (cf. *yaoxštavant*), *haptaiθivant*, *aštaiθivant*,
āiθivant, *rāmanivant*, *nāirivant*, *ašivant*, *karšivant*, *stivant*, *afsmain-
 nivant*.¹

i with *mant*.*irimant*.²7. *ī* with *mant*.*afrašūmant*.³8. *u* with *vant*.*hara^huvati* (cf. *harax^vaiti*), *sikaya^huvati* (?).*u* with *mant*.

ratumant, *xratumant*, *yātumant*, *haētumant*, *x^vaētumant*, *maδu-
 mant*, *bānumant* (cf. *bānvant*), *zaranumant*, *zarənumant*, *pouru-
 mant*, *nasumant*, *frašumant*, *ahumant*, *vohumant*.

9. *ū* with *mant*.*vī-xrūmant*, *fšūmant*.

§ 5. We shall now investigate in detail the application of the rules to stems ending in a consonant. The following table lists each vowel that occurs before a final consonant and indicates the number of words in which each suffix follows it.

¹ Found only as *afsmainivan* which Jackson considers a nom. acc. voc. plu. form, but which Bartholomae considers an adverb.

² By haplogy, perhaps, < **irimamant* (**irima* = *irīma*, m.).

³ Perhaps for *afrašumant* (< *a + fra-šav*, f.). The reading is not good (Yt. 13, 57).

Penultimate Vowel ¹	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	34	0
2. <i>ā</i>	2	0
3. <i>ə</i>	10	0
4. <i>ē</i>	1	0
5. <i>ǵ</i>	1	0
6. <i>i</i>	9	0
7. <i>ī</i>	1	0
8. <i>u</i>	0	1
Totals	58	1

The examples follow :

1. Penultimate *a* with *vant*.

astvant, *panča-saθwant*, *θrisaθwant*, *čaθwarəsaθwant*, *xʷanvant* (cf. *xʷənvant*), *asnvant* (i. e. *asnuvant*), *pasvant*, *raočaḥvant*, *varəčaḥvant*, *aojahvant*, *iθyejahvant*, *a-iθyejahvant*, *čazdahvant*, *baodahvant*, *spanahvant*, *aēnavant*, *zaēnavant*, **xraθwant*, *afnavant*, *tafnahvant*, *parənavant*, *xʷarənavant*, *təmahvant*, *nəmahvant*, *θamnavant*, *θwayahvant*, *savahvant*, *tbaēšaḥvant*, *aošaḥvant*, *pāzahvant*, *sanhvant* (i. e. **sanhūvant*), *arəjahvant*, *rīrahvant*,² *haraxʷaiti* (cf. *haraxʷatī*).

2. Penultimate *ā* with *vant*.

bānvant (for **bānuvant*. Cf. Avestan *bānumant* and Sanskrit *bhānumánt*), *āfrasāhvant*.

3. Penultimate *ə* with *vant*.

dragvant (cf. *drəvant*), *fračarəθwant*, *stərəθwant*,³ *rībəərəθwant*,³ *mərəθwant*, *afrudərəsvant*, *bəzrant*,³ *ərəzrant*,³ *spərəzrant*, *rərəzrant*.

¹ On the use here of the word 'penultimate', cf. Part I, Chap. I, § 6, note.

² *vīnavant* is probably a primary derivative. Compare Jackson, *Gram.*, § 821, and Sanskrit *vīvasvant*, *vivāsvant* (Whitney, *Gram.*, § 1233g.).

³ May be a primary derivative. Cf. Bartholomae, *Wörterbuch*; Jackson, *Gram.*, § 821; Spiegel, *Grammatik*, p. 195.

4. Penultimate *ē* with *vant*.

x^vēnvant (cf. *x^vanvant*).

5. Penultimate *a* with *vant*.

pąsnvant (i. e. *pąsnuvant*).

6. Penultimate *i* with *vant*.

anupōiθwant, *afrō-urvisvant*, *tbišvant*, *daibišvant*, *mazišvant*,¹
draošišvant, *tižvant* (cf. *tižinavant*), *θrimiθwant*, *isvant*.²

7. Penultimate *ī* with *vant*.

hamurvīšvant.

8. Penultimate *u* with *mant*.

na^vhušmant.

In two cases *vant* follows an *r* which has been vocalised by contraction :

drvant < *drug* (cf. *drəgvant*),
xrvant (for **xrūvant*).

In two other cases contraction has resulted in the absence of either final or penultimate vowel in the stem :

čvant (cf. *čavant*),
kvant (cf. preceding).

§ 6. An investigation of the *mant* and *vant* material that Avestan and Sanskrit have in common should yield information in regard to the rules of phonetic correlation of the suffixes in Indo-Iranian and the degree to which Avestan has followed those rules.

¹ Bartholomae derives *mazišvant* < **maziš*, nt. (= *mazah* ?). But *mazah* = Sanskrit *māhas* (*māhasvant*). *mazišvant* is perhaps to be compared with Sanskrit *māhišvant* (RV. vii, 68, 5).

² Bartholomae considers *isvant* (nom. prop.) a primary derivative < *√ aēs*. Spiegel (*Grammatik*, p. 195) thinks that it may be secondary from a lost noun-stem.

In the following parallels between Sanskrit and Avestan all the possessives in the Sanskrit column are found either in Rig-Veda or Atharva-Veda or both. Only such Avestan words are listed as are practically transliterations of the corresponding Sanskrit words. It may, therefore, be safely assumed that nearly all of the possessives in the following columns are genuine Indo-Iranian material, and existed in essentially the same form in Indo-Iranian times.

AVESTAN	SANSKRIT
<i>drafšakavant</i>	<i>drapsāvant</i>
<i>čvant, čavant, kvant</i>	<i>kīvant</i>
<i>satavant</i>	<i>ṣatāvant</i>
<i>aētavant</i>	<i>etāvant</i>
<i>zastavant</i>	<i>hástavant</i>
<i>spānavant</i>	<i>ṣvānavant</i>
<i>raočinavant</i>	<i>rocanāvant</i>
<i>mavant</i>	<i>māvant</i>
<i>amavant, ēmavant</i>	<i>āmavant</i>
<i>haomavant</i>	<i>sōmavant</i>
<i>yavant</i>	<i>yāvant</i>
<i>daēvavant</i>	<i>devāvant</i>
<i>hazavravant</i>	<i>sahāsravant</i>
<i>vīšavant</i>	<i>viśāvant</i>
<i>yūšmāvant, xšmāvant</i>	<i>yusmāvant</i>
<i>θwāvant</i>	<i>tvāvant</i>
<i>raēvant</i>	<i>revānt, rayivānt (rayimānt)</i>
<i>hwāvant</i>	<i>svāvant (different from the Avestan word in usage and meaning)</i>
<i>xʷanvant, xʷēnvant</i>	<i>svārvant</i>
<i>mazišvant</i>	<i>māhiṣvant</i> ¹ (?)
<i>aojahvant</i>	<i>ōjasvant</i>
<i>aēnahvant</i>	<i>ēnasvant</i>

¹ A ἄπαξ λεγόμενον of doubtful origin in both Sanskrit and Avestan. I have not seen the two words compared elsewhere.

<i>afnahvant</i>	<i>ápnasvant</i>
<i>tamahvant</i>	<i>támasvant</i>
<i>namahvant</i>	<i>námasvant</i>
<i>pāzahvant</i>	<i>pājasvant</i> (?)
<i>zaranyāvant</i>	<i>hīranyavant</i>
<i>vīvahvant</i>	<i>vīvasvant, vivásvant</i>
<i>harā^huvati, harax^haiti</i>	<i>sārasvati</i>
<i>gaomant</i>	<i>gómant</i>
<i>xratumant</i>	<i>krátumant</i>
<i>yātumant</i>	<i>yātumánt</i>
<i>maḍumant</i>	<i>mádhumant</i>
<i>bānumant</i>	<i>bhānumánt</i>
<i>vohumant</i>	<i>vāsumant</i>
<i>fšūmant</i>	<i>kšumant</i> ¹

These 36 parallels can leave little doubt that in Indo-Iranian *mant* followed *u* and *ū* and *vant* all other vowels. The list presents no exception to that rule. In all the examples the same suffix is used with the same word in both Sanskrit and Avestan.

§ 7. In the following words Sanskrit and Avestan show almost the same parallelism. The Sanskrit possessives are not found in Rig-Veda nor Atharva-Veda, but they may easily have existed in early times and may be a direct heritage from Indo-Iranian.

AVESTAN	SANSKRIT
<i>ayavant</i>	<i>aghāvant</i>
<i>mazgavant</i>	<i>majjanvánt</i>
<i>čaxravant</i>	<i>cakravant</i>
<i>brātravant</i>	<i>bhrātr̥mant</i>
<i>vastravant</i>	<i>vastravant</i>
<i>čiθravant</i>	<i>citravant</i>
<i>puθravant</i>	<i>putrávant</i>
<i>ašavant</i>	<i>ṛtavant</i>
<i>frazaintivant</i>	<i>prajātimant</i>

¹ Cf. Bloomfield, *IF.*, xxv, 185.

<i>čistivant</i>	<i>citti</i> , f. and <i>citi-mant</i>
<i>aršavant</i>	<i>ṛkšavant</i> (?)
<i>arəθamant</i>	<i>arthavant</i>

Each of these 12 possessives has the same suffix in Avestan and Sanskrit except 4, viz., Avestan *brātravant* (Sanskrit *bhrātrmant*), Avestan *frazaintivant* (Sanskrit *prajātimant*), Avestan *čistivant* (Sanskrit *citimant*), Avestan *arəθamant* (Sanskrit *arthavant*). In *brātravant*, *frazaintivant* and *čistivant* the Avestan has preserved the Indo-Iranian usage, while the post-Vedic, as we have seen, employs *mant* after *r* and *i*. The only anomaly in the entire list is Avestan *arəθamant*, for which I have no explanation.

CHAPTER II.

SĀMDHI.

§ 1. In Avestan the suffixes *mant* and *vant* are added to the stems according to the rules of internal combination. As in Sanskrit, however, the stem-finals sometimes undergo certain special alterations before the possessive suffixes.

The first of these is lengthening of the final stem-vowel. It is very much less frequent in Avestan than in Sanskrit, and is restricted to the lengthening of *a*. The only cases are :

zaranyāvant,
zairimyāvant,
yūšmāvant, *ašmāvant*,
čyāvant,
θwāvant,
hwāvant.

§ 2. Shortening of the final stem-vowel is in Avestan more frequent than lengthening and proportionately more frequent than shortening in Sanskrit.

The examples are :

pairikavant, < *pairikā* ;
haḍānaēpatavant, < *haḍānaēpatā* ;
pavant, < **pā(y)* ;
māyavant, < *māyā* ? (cf. Chap. I, § 4, note.) ;
nāirivant, < *nāirī* ;
ahumant, < *ahū*.

If it be assumed from the evidence of Sanskrit *māvant*, *tvāvant*, *yusmāvant*, *yuvāvant*, *tāvant*, *etāvant*, *yāvant*, *īvant*, *kīvant*, and of Avestan *yūsmāvant*, *xsmāvant*, *čyāvant*, *θwāvant*, *hwāvant* that in Indo-Iranian the final vowels of pronominal stems were always lengthened before *vant* expressing resemblance, then we may add the following words to the list of those in Avestan whose final stem-vowel is shortened before *mant* and *vant* :

avant,
aētavant,
mavant,
yavant,
avavant,
havant.

§ 3. Loss of final vowel. There are as many cases in Avestan as in Sanskrit of the loss of final stem-vowel before *mant* and *vant*. They are, as Whitney calls them (*Gram.*, 1233e.), special irregularities. The examples are :

čvant, for **čūvant* or **čīvant* < *čū* (< *kav*) or *čī* (< *kay*). Cf. *čavant* and *kvant* and Bartholomae, *Iran. Grundriss*, I, 1, § 268, 12, 17.

kvant, for **kīvant* (< *kay*). Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 268, 17.

bānvant, < **bānuvant*. Cf. Avestan *bānumant*, Sanskrit *bhānumānt* and Bartholomae, *Iran. Grundriss*, I, 1, § 268, 12.

asnvant, < **asnuvant*, according to Bartholomae, *Iran. Grundriss*, I, 1, § 268, 12. Wackernagel is probably correct in deriving *asnvant* from *asan*, 'stone' (*KZ.* XLIII, 279).

pāsnvant, for **pāsnurant* < *pāsnac*, m., nt. Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 268, 12.

xrvant, for **xrūvant*.

ərəzvant, for **ərəzuvant* < *ərəzav*. Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 268, 12.

sanhvant, for **sanhūvant* < *sanhū*, f.

**xraθwānt* (only in superlatives *xraθwišta*, *aš-xraθwastama*) < Indo-Iranian **kratwānt* < **kratuyant*. Cf. *xratumant* and *BB.* xvii, 341; *ZDMG.* L, 690; *KZ.* xliii, 278-9.

anupōiθwānt < **anu-paētav*. Cf. *BB.* xvii, 341 and *ZDMG.* L, 690; *KZ.* xliii, 279.

It is noticeable that with the exception of one, or possibly two, cases of the loss of *ī*, all the above examples show the loss of *u* or *ū* before *vant*.

§ 4. There is in Avestan but one certain example of the loss of a final consonant before the possessive suffix. In this case the *n* of final *an* disappears, as in nearly 50 Sanskrit possessives (cf. Part I, Chap. II, § 7).

paēmavānt < *paēman*.

For the suggestion that *gaomarant* may be derived from **gaoman-vant* and belongs in this paragraph, see Chap. I, § 4.

§ 5. As in Sanskrit, the final vowel of the stem is several times changed in quality before *mant* and *vant*. These changes are, for the most part, mere irregularities, but several of the changes are of *ī* or *ū* to *a* before *v*, a change that is shared by a small number of other Avestan words. Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 268, 12, 17; *BB.*, viii, 230, and Geldner, *KZ.*, xxvii, 245.

Following are the examples :

čavānt, for **čūrant* or **čīrant* < *čū* (< *kar*), or < *či* (< *kay*). Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 181, a, 2, and § 268, 12, 17.

īštavānt (< *īštay*, f.) for **īštīvant*.

vohunavānt < **vohuna* = *vohunī* = *vohuni*.

yaoxštavānt = *yaoxštīvant*, < *yaoxštay*.

ərəzavant, nom. prop., is a ἄπαξ λεγόμενον, and is found in Yt. 13, 125. Its derivation is in doubt and Bartholomae attempts no explanation. It is perhaps from *ərəzar*, m. 'the right way' (cf. *ərəzar*, m. nom. prop.). If the adjective is derived from *ərəzar*, we should expect **ərəzumant*, but the form *ərəzavant* is, possibly, due to the analogy of *bərəzavant*, which is also the name of a believer and which shortly precedes the only occurrence of *ərəzavant*, being found in Yt. 13, 119 and Yt. 13, 124.

raoxšnant < *raoxšna*, nt. Cf. Bartholomae, *Iran. Grundriss*, I, 1, p. 173. Spiegel (*Grammatik*, p. 221) derives the adjective from *raoxšnav*, nt.

afrašmant, perhaps for **afrašumant*, < *a* + *fra-šav*, f. The reading is not certain.

§ 6. In a few words a vowel has been inserted between the stem and the possessive suffix. There are, however, no cases of inserted consonant as in Sanskrit.

The examples follow :

a. *a* in

vayavant, which is, according to Bartholomae (*Wörterbuch*, s. v.) from *vay*, m. It may however be from **vaya*. Cf. Chap. I, § 4, note.

vīθušavant < **vīθuš*.

bərəzavant, probably from *bərəz*, f. Cf. *ZDMG*. L, 724.

tižinavant. Justi (*Grammatik*, § 384) thinks that an *a* has been inserted in this word. It is evidently from some noun derived from *tiži*. Bartholomae compares Sanskrit *tejasvant*, but the resemblance apparently consists only in containing the same root (Sanskrit *√tij*). Cf. Avestan *tižvant*. Why not compare Sanskrit *tikṣṇá*?

b. *ā* in

čyāvant. Caland (*KZ*. XXXIII, 463) says: "čyāvant ist also nebenform zu čvant und hat sein ā wohl in anlehnung an formen wie *aētavant*, *avant*, *tāvant* bekommen, welche ursprünglich langes *a* hatten."

c. *i* in

rāmanivant < *rāman*,

afsmainivant < *afsman*.

§ 7. There are several instances of contraction or of loss of a final stem-syllable where a syllable would otherwise be repeated. Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 306, *Altiranische Dialekte*, § 69, 3; Jackson, *Gram.*, § 194; and *ZDMG.* XLVIII, 148.

avant. This word is considered by some a contraction of *avavant* (< *ava*). Cf. *KZ.* XXIX, 498; Brugmann, *Grundriss*, 2nd. edition, I, p. 860; Jackson, *Gram.*, §§ 194, 442. For Bartholomae's theory cf. Chap. I; § 4, note.

xštāvant < **xštāvavant*.

vyāvant. Bartholomae (*Iran. Grundriss*, I, 1, § 268, 15, 37 and *Wörterbuch*, s. v.) derives this word from **vī-wā*, f. < *v̄bā*, i. e. *vyāvant* is < **vivāvant* (for **vīwāvant*).

vohvāvant, perhaps for **vohu-wā* < *vohu* + **bā*, f.

raēvant, < Indo-Iranian **ra* (i) *i-uant*. Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 81 and Sanskrit *revánt*, *rayivánt*.

drvant < **druvant* < **drugvant* < *drug*, f. (?). (Cf. *dragvant* < *drug*). Cf. Bartholomae, *Iran. Grundriss*, I, 1, §§ 268, 10, 275; *IE.*, XII, 130; Justi, *Grammatik*, § 102.

irimant < **irimamant* (**irima* = *irīma*, m.). Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 268, 1.

āθravant occurs only once (*Vidēvdat*, 3, 2) and according to the Pehlevi version is for **āθravāvant*, but Bartholomae better derives it from *ātar*, m. Wackernagel (*KZ.*, XLIII, 278) considers it from *āθravavant*.

asnvant, probably < *asan* (cf. § 3.)

§ 8. There are three cases of metathesis of the last vowel and consonant of the stem before the possessive suffix. This phenomenon has no parallel among the *mant* and *vant* possessives in Sanskrit. Two of the examples below evidence the frequent metathesis of *r* in Avestan. Cf. *ZDMG.* I, 724 and *IE.* v, 363. *aršnarant* is explained by Brugmann (*Grundriss*, 2nd. edition, II, 1, § 353) on the ground of *aršnəm*, the accusative singular form of *aršan*.

The cases are :

aršnavant < *aršan*,
brātravant < *brātar*,
āθravant < *ātar*.

§ 9. Miscellaneous.

barəziš-havant. Bartholomae (*Wörterbuch*, s. v.) says this word is "schrullenhaft statt *barəzišvant* geschrieben". Cf. Sanskrit *barhīsmant*.

spānavant, from the nominative dual of *span*, m. (cf. Sanskrit *apsumánt* < the locative plural of *áp*).

CHAPTER III.

MEANING.

The various meanings that *mant* and *vant* bring to a word when added to it fall into much the same general classes in Avestan as in Sanskrit, and the number of the classes in this chapter will therefore correspond with those in Chapter III of Part I. Several classes will be found to be without representation in Avestan, but this is doubtless due in nearly every case to the small number of possessives in *mant* and *vant* in Avestan as compared with that in Sanskrit.

§ 1. The proportion of words in Avestan which retain clearly the idea of possession is nearly the same as in Sanskrit, more than 60 % of all possessives having this meaning.

The examples follows :

aojahvant, 'strong', < *aojah*, 'strength' ;
ayavant, 'full of dangers', < *aya*, 'danger' ;
amavant, *ēmavant*, 'powerful', < *ama*, *ēma*, 'power' ;
arāitivant, 'avaricious', < *arātay*, 'avarice' ;
aršnavant, 'having a stallion', < *aršan*, 'stallion' ;
āθravant, 'having fire', < *ātar*, 'fire' ;
īštavant, 'wealthy', < *īštay*, 'wealth' ;

- uštānavant*, 'having life', < *uštana*, 'life';
gaonavant, 'having hair', < *gaona*, 'hair';
xratumant, 'wise', < *xratav*, 'wisdom';
pourumant, 'crowded', i. e. 'having many', < *parav*, 'many';
brātravant, 'having brothers', < *brātar*, 'brother';
yaoxštivant, *yaoxštavant*, 'active', < *yaoxštay*, 'activity';
vanaitivant, 'victorious', < *vanatay*, 'victory';
varəcəhvant, 'powerful', < *varəcəh*, 'power';
varəθravant, 'victorious', < *varəθra*, 'victory';
vīšavant, 'poisonous', < *vīši*, 'poison';
raočəhvant, 'light' (adjective), < *raočəh*, 'light' (noun), < *raok*,
 'light' (verb);
spanəhvant, 'sanctus', < *spanah*, 'sanctitas';
aiθyejahvant, 'having no danger';
afnahvant, 'rich in property';
afradərəsvant, 'having no outlook';
aštaiθivant, 'eighty-fold', i. e. 'having eighty';
ahunavant, 'containing the Ahuna';
ahumant, 'one who possesses an Ahū';
āiθivant, 'full of harm', 'danger';
uštānavant, 'having life';
gaomant, 'having cattle';
gaomavant, 'having milk';
xšvaštivant, 'sixty-fold', i. e. 'having sixty';
čaθwarəsaθwant, 'forty-fold';
θrisaθwant, 'thirty-fold';
pañčasaθwant, 'fifty-fold';
visaitivant, 'twenty-fold';
satavant, 'hundred-fold';
spərəzvant, 'having jealousy', 'a rival';
haptaiθivant, 'seventy-fold'.

Further, *afrōurəsvant*, *anupōiθwant*, *anusavant*, *arəjahvant*,
arəθamant, *aršavant* (?), *astvant*, *azinavant*, *ašavant*, *ašivant*,
āzantivant, *ərəzvant* (?), **xraθwant*, *xrvant*, *xštāvant*, *xšviptavant*,
čaxravant, *čazdahvant*, *čiθravant*, *čistivant*, *tafnəhvant*, *təmahvant*,
daxštavant, *dasaθavant*, *drafšakavant*, *θamnahvant*, *θwayəhvant*,

iθyejahvant, tbaēšahvant, tbišvant, daibišvant, parənahvant, pasvant, pəsnvant, puθravant, baodahvant, bərəzavant (?), *fračarəθwant, frazaintirant, frašumant, fšūmant, nairyqm-hqm-vārətirant, nāirirant, nəmahvant, madumant, marždikavant, mazišvant, mazgavant, māyavant* (?), *mīždavant, myazdavant, yūtavant, vayavant, vastravant, vāstravant, vərəzvant, vohumant, vohvāvant, vīxrumant, vībərəθvant, vīrahvant, raēvant, raornavant, raošnəmant, raočīnavant, ratumant, rāmanirant, irimant, urvištravant, saokəntavant, savarant, spānavant, zaēnahvant, zaranyāvant, zairimyāvant, zarənumant, zaranumant, šaētavant, haētumant, haomavant, haḍānəpatavant, harə^huvati, harə^xaifi, hqm-urvišvant, hunaravant, hvəθwəvant, x^əənvant, x^vənvant, x^varənahvant, x^vāθravant.*

§ 2. In more than 7 % of the possessives the suffixes convert the word to which they are added into a present active participle, the percentage being the same as in Sanskrit. But in Avestan *vant* is never added to the past passive participle to form present participles as was frequently done in post-Vedic Sanskrit.

Following are the examples :

aēnahvant, ‘practising evil’;
āfrasāhvant, ‘granting’;
afrašimant, ‘not moving forward’ (cf. further KZ. xxvii, 228, and ZDMG. L, 136);
uštanavant, ‘living’, < *uštana*, ‘life’;
pavant, ‘protecting’;
mərəθwəvant, ‘thinking of’;
vyāvant, ‘beaming’;
saočīnavant, ‘flaming’; and
isvant, būnumant, bānvant, fračarəθwant, frašumant, yūtumant, stərəθwəvant.

§ 3. In Sanskrit nearly 150 possessives have the meaning ‘containing the root or word, or a derivative of the root or word’. In Avestan this number is reduced to 4. In each language this meaning was an independent development. In Sanskrit it is post-Vedic and none of the four Avestan examples is found in Sanskrit.

The Avestan words are :

- ahumant*, 'containing the word *ahū*' ;
uštavant, 'containing the word *uštā*' ;
ratumant, 'containing the word *ratau*' ;
x^aaētumant, 'containing the word *x^aaētuš*' .

§ 4. Class 4, in which the suffixes cause no change in meaning, is entirely unrepresented in Avestan. The reason for this is doubtless a double one. First, the entire number of *mant*'s and *vant*'s in Avestan is so small that the number of examples in one of the smaller Sanskrit classes may by chance be reduced to no representation in Avestan. Second, most of the Sanskrit possessives in Class 4 are derived either from ordinary adjectives or from past passive participles, whereas in Avestan the suffixes are added to only four adjectives and to but one past passive participle.

§ 5. Class 5, in which *mant* and *vant* convert a word into a past passive participle, has a few examples in Avestan. The number is limited, as in Class 4, by the fact that the suffixes are not (with one exception) joined to past passive participles in Avestan.

Examples are :

- təmahvant*, 'deluded', < *təmah*, 'darkness' ;
nasumant, 'rendered unclean by corpses' ;
təθryāvant, nom. prop., literally, 'darkened', 'deluded' .

§ 6. There is but one example in Avestan of what Whitney rather inaccurately calls the past active participle in *tarant*, and which is so common in classical Sanskrit (cf. Whitney, *Gram.*, §§ 959, 960. For further references see Part I, Chap. III, § 6.). The *ta* is the ending of the past passive participle to which *vant* is added, producing a derivative which has the meaning and construction of a past active participle. The single Avestan example is *vīrarəzdavant*, 'one who has become great or mighty', < *varəzda*, past passive participle, 'increased', 'grown great', < *varəd*, 'increase'.

§ 7. In Avestan, as in Sanskrit, in 3% of the examples the suffixes are used actively instead of passively and possessively, and have the meaning 'giving, bestowing, granting, offering, yielding, paying, inflicting, &c.'

Thus :

pavant, 'protecting', 'giving protection', < **pā(y)*, nt., 'protection' ;

pāθravant, 'granting protection', < **pāθra*, 'protection' ;

vīθušavant, 'furnishing proof of guilt', < *vīθuš*, 'proof' ;

saokavant, 'yielding profit', < *saoka*, 'profit' ;

harəθravant, 'granting protection or care', < *harəθra*, 'protection'.

§ 8. This class, in which *mant* and *vant* signify *relation*, with the meanings, 'connected with, relating or belonging to', is unrepresented in Avestan except by *dragvant*, *drvant*, 'one who belongs to the Drug', < *drug*.

§ 9. There are practically no Avestan examples of Class 9, in which the suffixes add to the original word the idea of accompaniment or association. But notice *daēvavant*, 'accompanied by the Daēvas'.

§ 10. There are in Sanskrit some 40 or 50 possessives in which *mant* and *vant* add to the primary a meliorative or majorative value. The only word in Avestan which shows any such pregnant use of either suffix is :

zastavant, 'energetic', literally, 'having hands', < *zasta*, 'hand'.

Cf. Sanskrit *hastavant*, which in Rig-Veda means 'having hands', and in the Mahābhārata &c. means 'skilful with the hands'.

§ 11. This class is proportionately a little larger in Avestan than in Sanskrit. Here *mant* and *vant* mean 'surrounded by', 'covered with.' Thus :

daēvavant, 'surrounded by the Daēvas' ;

draošiřvant, name of a mountain (perhaps < **draošiř*, 'fragment', i. e. 'covered by fragments of rock') ;

iθyejahvant, 'surrounded by dangers', < *iθyejah*, 'danger';
pairikavant, 'surrounded by Pairikā';
vəhrkavant, 'surrounded by wolves'.

§ 12. There is only one example in Avestan of Class 12, in which *vant* is used as a noun-suffix of agency, viz., *karšivant*, 'ploughman', < *karšay*, 'furrow'.

§ 13. Class 13, in which the suffixes mean 'consisting of', 'composed of', is unrepresented in Avestan.

§ 14. In several Avestan possessives *vant* has causative value and means 'making, causing, forming, &c.' Thus:

kāravant, 'performing deeds', 'active', < **kāra*, 'deed';
savahvant, 'procuring profit for', < *savah*, 'profit';
stərəθwant. Bartholomae (*Wörterbuch*, s. v.) translates the last word 'zu Boden streckend', and derives it from "**stərət*, f., 'Niederwerfen', zum $\sqrt{\text{I}}$ *star*." But *stərəθwant* probably is a primary derivative and does not belong to this class.

§ 15. This class, which includes words in which the suffixes express a state of contiguity, 'being in, near, at or above', is unrepresented in Avestan.

§ 16. As in Sanskrit, *vant* is used in a number of words in Avestan to express resemblance or similarity. Also as in Sanskrit, most of these derivatives are formed from pronominal stems (cf. Bartholomae, *KZ.*, XXIX, 497 ff.). The Avestan has all of the pronominal possessives of the Sanskrit except *yuvāvant*, *tāvant*, *īvant*, and adds *avant*, *avavant*, *čyāvant*, *havant*, *hrāvant*. The lengthening of the final vowel of the pronominal stem which is found in all of the Sanskrit examples has been lost in Avestan, except in *čyāvant*, *θwāvant*, *yūšmāvant*, *xšmāvant*, *hrāvant*.

The Avestan examples of *vant* with pronominal stems are:

aētavant, 'tantus';
avant, 'tantus';
avavant, 'tantus';

kvant, 'quantus?';
čyāvant, 'quantus?';
čvant, *čavant*, 'quantus?';
θwāvant, 'like thee';
mavant, 'like me';
yavant, 'quantus';
yūšmāvant, *xšmāvant*, 'like you';
havant, 'equally much', 'equally great';
hwāvant, 'like himself'.

In Sanskrit *vant* is used also with a half-dozen or so non-pronominal stems to express resemblance. Only one such example appears in Avestan, viz.,

afsmainivant, 'like lines of verse' (cf. Chap. I, § 4).

Notice, however, the adverb *vačastaštivat*, 'strophe-like', < the adjective **vačastaštivant*, 'as the strophes are', < the noun *vačastašti*, 'strophe'.

§ 17. The Avestan has but one possible example of words in which *mant* and *vant* are used equivalently to the English suffix *-able*, viz.,

afrakaḍavaiti (?), 'immovable' (cf. Chap. I, § 4, note).

§ 18. In several Avestan words *mant* and *vant* mean 'engaged in', 'practising,' viz.,

aēnahvant, 'practising evil';
yātumant, 'practising witchcraft', < *yātaṇ*, 'witchcraft';
ašavant, 'righteous'.

§ 19. The suffixes *mant* and *vant* do not, apparently, ever have pejorative value in Avestan.

§ 20. This class includes all words which have not been classified above. Each of the following meanings of the suffixes is found in only one word.

a. *aošahvant*, 'subject to death', < *aošah*, 'death'.

- b. *āfrasāhvant*, 'granting a wish', < *āfrasāh*, adjective, 'one who has obtained his wish'.
- c. *nasumant*, 'rendered unclean by corpses', < *nasu*, 'corpse'.
- d. *sanhvant*, 'maintaining the law', < *sanhu*, 'law'.

It is difficult or impossible to classify the following words because of uncertainty of etymology or meaning :

**afrakavant* (cf. Chap. I, § 2) ;

asnvant, nom. prop. ;

arəzavant, nom. prop. ;

utavant ;

tižinavant, 'sharp' ;

tižvant, id. ;

θrimiθwant, nom. prop. ;

paityaršavant, nom. prop. ;

pāzahvant ;

bəzvant, 'firm' ;

nanhušmant, nom. prop. ;

nivavant ;

vyaršavant, nom. prop. ;

sikaya^hvatī, nom. prop. ;

stivant, nom. prop.

§ 21. A comparison of the preceding chapter with Chapter III of Part I will show that so far as the meaning of the possessives is concerned the Avestan has remained closer to the original Indo-Iranian than has the Sanskrit. In fact the various semantic ramifications of *mant* and *vant* in Avestan correspond very closely to those in Rig-Veda. Four classes which express in a broad way relation or connection (8, 13, 18, 15) are almost entirely unrepresented in both Rig-Veda and Avestan, whereas they include a large number of words in post-Vedic literature. No Rig-Vedic words belong to Class 3, and only four Avestan words, while nearly 150 such examples are found in later Sanskrit. In Classes 2, 4, 5, 6 and 12 *vant* is in classical Sanskrit added to a very large number of past passive participles, of which Rig-Veda and Avestan offer only one example each. This one example is in

each language a “past active participle in *tavant*” (Class 6) which is very common in post-Vedic. Class 10 includes 2 % of all *mant* and *vant* possessives in Sanskrit, but is almost entirely unrepresented in either Rig-Veda or Avestan. The same condition exists in Classes 14 and 17. Thus, then, the Avestan agrees with Rig-Veda in having proportionately more possessives in Classes 1, 2, and 7 than has the remainder of Sanskrit literature, and, in general, they adhere more closely to the original meaning of *mant* and *vant*.

INDEXES.

In the following indexes of the *mant* and *vant* derivatives to which reference has been made in the preceding pages the words included in the following paragraphs have been omitted :

Part I (Sanskrit), Chap. I, §§ 9, 11, 12, 14, 15, 16 ;

Part II (Avestan), Chap. I, §§ 4, 5.

The long lists in these paragraphs are of merely statistical value.

The Avestan index, however, includes all the possessives which have been used in this study. A complete list of the Sanskrit words may be obtained by adding the examples in § 9 (Part I, Chap. I) to those in § 14.

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